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ART. I.—*An elementary Treatise on Physical Astronomy. By J. B. Biot, Member of the National Institute of France, of the Academy of Turin, &c. Destined for the Instruction of Students in the National Lyceums, and the secondary Schools.* 1805.

THE title of this work led us into false expectations: we expected to have found the phœnomena of the heavens deduced, by the aid of analytical science and computation, from the law of universal gravitation; but the nature and matter of the treatise is such, that were we at all guided by the precedents of former titles, we should stile it a Treatise on Plane Astronomy.

In an elementary treatise of astronomy, ought it to be supposed that the student has acquired some general notions of the science, or ought every thing to be so explained as if the *elève* were totally ignorant of every name and principle in astronomy? The objections against the adoption of the latter plan, are obviously the tediousness and length of the necessary explanations and reasonings; on such plan, however, M. Biot announces that he has constructed the present tract: 'he supposes the student absolutely without knowledge of astronomy and even of cosmography;' moreover, 'to be imbued, in regard of the heavenly motions and of the figure of the earth, with all those prejudices that are engendered by the habitual testimony of the senses;' and he then conducts him, 'by little and little, so as to discover by himself, the true mechanism of the world: that is to say, the motion of the earth and the laws of Kepler.'

It certainly can never be urged an as objection against an astronomical treatise, that it contains all the fundamental rules, reasonings, and methods of that science: it ought to have

such contents, that it may be always competent to solve doubts and difficulties, when we resort to it for explanation: but the ignorant and prejudiced *elève* of M. Biot is an imaginary being; and if he is able to comprehend the first mathematical note of this treatise, and it is inserted for his use, he must, if we at all regard the actual state of society, undertake the perusal of M. Biot's work, imbued with many astronomical notions and *prejudiced* in favour of the right and orthodox system. M. Biot however, conducts us very familiarly and gently over an easy and smooth course of arguments; the beginning of his work will, we suspect, be much more relished by the young student, eager and ardent for instruction, than it has been by us: somewhat old in the service of science, we frequently found during the march through his arranged arguments, our faculties not to be sufficiently alive and attentive to his discussions. We were already convinced, and therefore should have been glad, had our duties permitted us, to have been excused from joining in the argumentation. The same truth ten times enforced and repeated gives us no pleasure.

The present work is divided into four books: in the first are explained, the general phœnomena of the system of the world, and the means of observing them: the second contains the theory of the Moon: the third, the theory of the Sun: the fourth, the theory of the comets and the satellites.

In order to render his work as useful as possible, M. Biot sought for and obtained the assistance and advice of several eminent astronomers. M. Delambre, M. Lalande were consulted: but M. Burkardt's assistance was most useful, since that astronomer imparted to our author the knowledge of the most recent observations, and of several circumstances relative to actual observation, with which M. Biot was not familiar.

We must far exceed our limits, were we to attempt to give any thing like a satisfactory account of M. Biot's reasonings, and of his explanation of the several methods used by astronomers: it is our duty, however, to state that the conduct of his argument is extremely simple, exact, and orderly. The methods he explains are those which have been already announced to the world: these therefore are not the object of present criticism: we believe the author does not lay claim to the invention of any method; but still as there is, setting invention apart, ample scope in an astronomical tract for the exercise of other talents, we wish, by a few specimens, to convince the sons of science, that M. Biot is fully competent to the work which he has undertaken and executed.

In the theory of the Moon, after the explanation of the lunar elliptic theory, and of the secular equations that affect the lunar motion, M. Biot proceeds to the *periodic* inequalities, and the manner of ascertaining and of computing them by observation.

'All the inequalities,' he observes, 'which have at present been ascertained, in the heavenly motions, are limited in their extent, and are subject to periods more or less long: but some of them do not complete the circle of their value, until a great number of ages are past: and their augmentations during considerable portions of time, may be regarded as uniform: these inequalities are those which have been called secular inequalities. The title of *periodic* has been reserved for those which reassume successively the same values after intervals of time, so short, that their returns may be several times observed, and their laws determined.

'The effect of these inequalities in the motion of the Moon, is soon perceived, when the real positions given by observations, are compared with those which the Moon ought to take by virtue of her mean motion: for, employing the elliptic hypothesis, and even taking into consideration the mean motion of the perigee and the nodes, we discover considerable deviations, which a small number of days is sufficient to make apparent, and which did not escape the notice even of the antient astronomers, notwithstanding the imperfection of their instruments.

'These deviations are not always the same, they vary periodically, and are reproduced successively in the same order, after regulated intervals of time. Attentive observers have followed and determined their phases, and tables have been constructed and added, as so many corrections necessary to be made to the elliptic motion.

'This could never have been attained to, if these inequalities had had periods little different the one from the other, for then they had been confounded together, in such a manner, that it would be difficult, perhaps impossible, to distinguish them; luckily it happens, that some are only of a short duration, and are reproduced several times during the year, whilst others increase and decrease during intervals of entire years. Some have considerable mean values, whilst others have only small mean values; finally, some attain to their smallest value, whilst others are at their state of greatest increase: so that by, adroitly choosing circumstances, we may seize the instant of time, when each inequality is the most sensible, whilst the others are not of considerable magnitude; and we are thus enabled to disengage the one from the other, by commencing our observations with the greatest, which being accordingly the most sensible, ought to be the first that are observed.

'It is not difficult then to perceive, that all these inequalities have certain relations with the respective positions of the Sun and of the Moon relatively to the Earth, or relatively to the perigee, and to the

nodes of their orbits. They reassume the same values when these positions become precisely the same, and pass after that, through the same periods of augmentation and of diminution; moreover, these positions are themselves determined by known angles, and their variations may continually be observed and computed. In comparing the progress of these variations with that of different inequalities, during long intervals, those at length are discovered which correspond. Thus the angles are known on which each inequality depends, and according to the variations to which the angles are subject, we may note or predict the changes of each inequality.

'In order to represent after a commodious manner the laws of these changes, quantities have been sought for that have the property of increasing and decreasing *periodically*, and that are connected with the observed angles by very simple relations. It is in fact a very natural hypothesis to compare with these functions the progress of the periodical inequalities. The *sines* of angles are well adapted to this object, as has appeared in the theory of the Sun; on this account they have been made use of.

'When an expression for an inequality has been obtained, it is easy to calculate the duration of its period, that is to say, the time necessary for it to pass successively through all its values. This time ought to be such, that the argument varies in the interval, 400° or an entire circumference, since it is only then that the sines reassume their primary values; so, in order that the period be terminated, it is necessary that this condition should be fulfilled. Its duration is thus obtained by a simple proportion, when the variation of the argument for a given time is known: and this is always easy since we know the angles of which this argument is composed.

'It has appeared from experience that all the periodical inequalities of the heavenly motions may be thus represented, either by a single term, or by many terms, but always by a small number of terms. Theory immediately subjecting these movements to calculation, has confirmed this remark, and has furnished direct methods for discovering the relation of the angles and of their inequalities.

'By the union of all these results the possibility of antecedently calculating the true place of the Moon for any instant may easily be conceived.

'In fact, this instant being ascertained, we immediately search for the place of the node and the inclination of the orbit.

'In the next place must be computed the longitude of the Moon for the same epoch, all the inequalities recognized by theory and observation being introduced into the computation. Thus is obtained the true place of the Moon projected on the ecliptic, and since we know the inclination of the orbit and the position of the node, the direction of the radius vector may be computed. After which the parallax gives the length of the radius vector, or the distance, and by these results the real position of the Moon in its orbit and in space is ascertained.

'If the same calculations are made for a great number of instants of times near to each other, by this reunion of results we shall be able to predict the place of the Moon for all these instants: and by reducing the results into tables that may easily be consulted, we have *lunar tables*, perfectly exact.

'In the third edition of Lalande's Astronomy, all these tables are calculated, and directions are also given for using them. They may on occasion be consulted; my design in this chapter was solely to afford an adequate notion of their construction. It will be hereafter shewn, that the isolated and minute researches, which have given, after so many efforts, the values of the lunar inequalities, may be united under a general point of view, and deduced from a single principle equally applicable to all the heavenly motions, the principle of *universal* attraction.

'But since I cannot here explain the profound analysis which has been the means of discovering these relations, I wish at least to indicate the method, in some degree, an experimental method, which was, at first, used to ascertain them; and I feel the more inclined to this undertaking, as this method affords us the means of forming a conception of the laws of the different inequalities, and moreover is of essential service in discovering the angles on which they depend. But that I may not stop the student in his progress, I have collected these considerations into the three following chapters, which may be passed over at the first perusal, since they are not altogether exempt from difficulties.'

The author, according to his expressed purpose, proceeds to describe the inequalities that affect the Moon's longitude, of which the principal are known by the names of evection, variation, and annual equation: of these inequalities, he states the formulas that express the laws of their variation; and on this subject we cannot name a treatise which, with equal conciseness, so satisfactorily explains their nature: for particular information, for detail and example, the student must have recourse to more bulky treatises. In the first of the three chapters, after describing the three inequalities just mentioned, M. Biot gives an account of an inequality not very recently discovered, and he explains by what means its existence is ascertained. M. La Place, by an attentive consideration of the lunar theory, has discovered its law: the argument of the inequality is equal to double the longitude of the node of the Moon's orbit, *plus* the longitude of her perigee, *minus* three times the longitude of the perigee of the Sun. The inequality is proportionate to the sine of this angle. Its period is about 184 years. In 1691, this inequality was subtractive, and retarded the Moon's motion. Some time afterwards it became nothing, for it was additive

in 1756, and then it had almost reached its maximum state. The mean motion calculated on the observations of 1750, must then have felt its influence, and been increased by it. But the mean motion appears too small when we ascend to the epoch of 1691, since the inequality having then become subtractive, removed the Moon back in her orbit, more than the mean motion of 1750, and the inequalities then known, indicated. On the contrary, after 1756, the inequality having attained to its maximum, has begun to decrease; its effect in augmenting the longitude of the Moon is become less. This planet then is less advanced in its orbit, than it would have been had it preserved the same motion which it had in 1750; this motion then appeared too great. In fine, the error ought to increase setting out from this epoch, since the *foreign* augmentation which had been comprised in the mean motion, is found to be more and more diminished.

The two remaining chapters on this subject, the tenth and eleventh, relate to the inequalities that affect the Moon's latitude, and the variation of the radius vector of her orbit.

The chapters on the lunar theory merit attention, but it must be understood that they by no means contain a full and complete theory of the Moon: far from it: they exhibit of it little more than a view clear indeed, but neither very near, nor very extensive. Its principles are firmly established, and the student, by the perusal of this part of M. Biot's treatise, has certainly an opportunity of qualifying and of preparing himself for undertakings of greater difficulties; it requires indeed no small perseverance and attention, and no moderate attainments, to comprehend the lunar theory in all its intricacies and details. At the same time there is no part of mathematical science so curious and beautiful; we speak principally of the lunar theory as deduced from the law of universal gravitation: such theory Sir Isaac Newton, it is known, entered upon, but did not complete; Euler, Clairaut, D'Alembert, and other mathematicians, made it the object of their researches; and it has lately been presented to the world, under a very perfect form, by M. La Place, in his work, entitled 'Mecanique celeste.'

We, who have been accustomed to treatises with a different arrangement, were rather surprised to find subsequent to the chapters on the lunar theory, a chapter on eclipses. The mere simplicity of a subject then, seems not to have influenced M. Biot in his arrangement: indeed unless we are much mistaken, the definitions of latitude and longitude are not given previously to the tenth chapter; we

do not intend, however, to make this departure from usual arrangements, a subject of censure.

On the subject of eclipses, of refraction, &c. subjects treated of in every astronomical tract, we do not meet, and indeed we did not expect to meet with any thing unusual or remarkable. There can be no great hope of conferring considerable improvement on the methods used in plane astronomy, since these methods have been constructed and polished by the persevering labour of able mathematicians. Hence it necessarily happens, that an author of an astronomical treatise copies methods of construction and of computation from preceding authors. M. Biot is not exempted from this law.

As we wish to afford to our readers proper and ample means of ascertaining the merits of M. Biot's treatise, we subjoin an extract from the chapter on universal gravitation.

'By considering under a general view the planetary motions, we have discovered constant laws that unite them. We ought thence to conclude that these motions are not independent of one another, but that they are the effect of a general cause acting on all the heavenly bodies. According to the laws of analogy, let us endeavour to ascend to such general cause.

'If we turn our attention first to the Moon, we perceive her constantly attending on the Earth during her annual revolution. There is then *some force* which retains her around the Earth, and which prevents her from abandoning the Earth. In this respect, the force, whatever it be, is analogous to gravitation.

'In fact, gravity tends to bring in right lines, towards the Earth, bodies that are detached from it, when these bodies have received an impulse from the Earth: it brings them also towards the Earth, by causing them to describe curve lines; the greater the force of projection, the greater is the space described by the bodies before that their vertical fall becomes considerable. They fall only by the combined effect of gravity, and of the resistance of the air, which gradually destroys the horizontal impulse communicated to them; but if this resistance did not exist, a body projected with sufficient force from the summit of a mountain might be made to describe the entire circuit of the Earth; in this case its velocity of projection would not be diminished, since no resistance would be experienced; it would be found the same then, when the body had returned to its point of departure; and consequently, a new revolution similar to the former would be described; the body therefore, would never fall to the Earth, but would revolve round it after the manner of a satellite.

'But, it is exactly thus, that the Moon revolves round the Earth; it is natural then to suppose that its route, almost a circular one, is de-

rived from a like combination; and this is so much the more probable, that whatever be the height to which we ascend on mountains, the effect of terrestrial gravitation is always experienced; whence, it is not impossible but that it may be extended much farther, and even to the lunar orbit. But it may happen, that gravity at this distance, is much feebler than at the surface of the Earth: there is even ground to suspect this from experiments made on high mountains, for on such it appears that gravity is somewhat less than at the Earth's surface.

'These considerations may be equally applied to all the other satellites. The almost circular form of their orbits seems to indicate, that they tend or *gravitate* towards the centre of their planets, as the Moon does towards the Earth, and that they are retained by this gravity.

'The motion of planets presenting analogous phenomena, it is natural to suppose, that they gravitate after the same manner towards the Sun, of which they are, as it were, so many satellites.—We may even presume that comets are subject to a like force, either by reason of the regularity with which they describe their orbits, or by reason of the relations that connect their motions with those of the planets, according to the laws of Kepler.

'We are then thus enabled to obtain a glimpse of the existence of a general cause, which seems sufficient for the maintenance of the heavenly motions: in order to verify these ideas, we must assimilate the Moon, planets, comets, and satellites, to heavy bodies projected, at a certain distance from the centre. We must decompose their motions and separately estimate the effects of the impulsion which causes them to circulate, and the effects of the force that retains them in their orbits. Thus with certainty may be known the action and the intensity of that force, such as results from the observed phenomena.

'It is the science of mechanics which teaches us after this manner to decompose the motions of bodies, and to read the nature of a force, in the effects which it produces. It is analytical science, that enables us to effect this decomposition for each point of the orbit, and that affords the means of exactly following the variations of the forces, in passing from one point to another. The union of these methods is then necessary to discover the general cause of the heavenly motions; and since these cannot make a part in an elementary treatise, I am only able to point out the course which is followed in their application: but I shall do it the more willingly, as this course, conducted with extreme precision, is adapted to inspire the greatest confidence in the results to which it leads.

'A planet is imagined revolving round the Sun, and the equations which express the laws of its motion are formed. The forces soliciting it enter into these equations. These are the unknown quantities which it is necessary to determine. This being laid down, observation establishes incontrovertibly the following facts, which are the laws of Kepler;

'1. The areas described by the radii vectores of planets in their motion round the Sun are proportional to the times of description.

'It thence results by calculation, that the force soliciting the planets, is directed towards the centre of the Sun.

'2. The orbits of planets and of comets are conic sections, in which the Sun occupies one of the foci.

'It thence follows that the force animating them is proportional to the inverse square of the distance of the centre of these stars from that of the Sun.

'3. The squares of the times of the revolution of planets are proportional to the cubes of the axes majores of their orbits, or, what amounts to the same, the areas described in equal times in different orbits, are proportional to the square roots of their parameters.

'It thence follows that the force soliciting the planets and comets is the same, for all these stars: that it only varies from one to another, by reason of the variation of distance: so that, were they placed at rest round the Sun, at equal distances, they would fall towards the Sun with the same velocity: whence it is evident that the force soliciting them, penetrates to the particles of each, and is proportional to their mass.

'The fact observed by Kepler directly lead then to the knowledge of the force which retains the planets and the comets in their orbits. Each of them discovers to us one of its properties. This force acting on bodies for the purpose, as it were, of attracting them towards the Sun, we name it the solar *attraction*, not wishing to express thereby its nature, but solely to indicate its effects.'

In the above extract, there is not indeed new matter, but there is surely much neatness of arrangement and much dexterity of inference and argument.

Those demonstrations and discussions which are not essentially necessary for the comprehension of the matter of the text, and which might be thought inopportunely to divert or arrest the progress of the student, M. Biot has thrown into notes subjoined to each book; for he distributes his volumes into *books* (livres). Some of these notes contain formulas without their demonstration, and therefore, with reference to the author's design, ought in our opinion to have been omitted; other notes might with propriety have been incorporated into the text; but in all the notes we find abundant occasion to deplore and to censure the errors of the printer and the negligences of the corrector; the algebraical expressions, formulas, &c. are shamefully incorrect: the author seems to have been conscious of these defects in his books, since he prefaces a long list of errata with 'Il est indispensable de corriger ces fautes avant de commencer la lecture de l'ouvrage.'

If we are required to give a title, we must call the present treatise a *popular* astronomical treatise: by no means superseding the necessity of other treatises, but rather serving as an introduction to more complete ones: it is peculiarly well adapted to those readers, who, abhorrent of all tedious and perplex investigations, wish not to be totally ignorant of the principles and fundamental truths of the sciences. The present volumes certainly afford the means of acquiring a very *gentlemanlike* knowledge of astronomy.

The present will also prove an useful appendix or adjunct to other treatises; for we do not think it reasonable to expect a treatise, and especially an astronomical one to be so constructed and furnished, as to suit all tastes, capacities, and acquirements. It would be absurd, for instance, to direct a student, just master of Euclid and trigonometry, and entering on his astronomical studies, to read through the quartos of M. de la Lande, or those of Mr. Vince: on the other hand, such a treatise as the present is not adequate to all the ends of proper instruction: it does not abound sufficiently in examples. It announces indeed, generally, rules and methods of computation; and in every treatise, the same ought to be done; but this is not enough. Instances with specific numerical data are wanting, to fix and embody the principle and spirit of a method, which, under a general and abstract form, is very apt to be fleeting and fugacious. Besides, in a great many of the astronomical computations, the computation is all that is requisite to be known: the general method is nothing more than the parts of the computation announced in general terms; we shall certainly know the second, if we are able to perform the first. The arrangement is faulty, when in such cases the general method is put before the particular example. This remark applies chiefly to the science of astronomy.

Every one who would form exact conceptions, or would make great progress in astronomical science, must, we are persuaded, submit to the necessity of consulting several treatises. What is obscure in one point of view may become luminous in another, and the student by attending to different modes of conception and of explanation, enjoys an advantage resembling that which is sometimes experienced in conversational discussion.

From what we have said, we think it impossible not to understand the nature and object of the present treatise: which is an introductory and auxiliary treatise, not detailing and exemplifying rules and methods, but explaining their principles and nature. The author has derived considerable as-

sistance from M. La Place's book, and has judiciously and skilfully availed himself of such assistance: he writes with ease, as if he clearly understood his subject, and was master of it: and in this opinion we think we shall be supported by the testimony of the extracts, which we have thought proper to insert in the present article.

ART. II.—*Wild Flowers, or Pastoral and Local Poetry. By Robert Bloomfield, Author of the Farmer's Boy and Rural Tales.* 18*mo*. 6*s*. Vernor *and* Hood. 1806.

EVERY thing new that comes from the pen of a writer so well known to the public as Mr. Bloomfield, must excite considerable expectation; an expectation, that will be satisfied with nothing beneath the standard of his first production, and be not a little dissatisfied with the aspect of any thing verging to mediocrity. This demand for superior excellence is a tax which merit pays to the public for a due estimation of its value. As lovers of our country, we would wish that this were the only tax which industrious merit had to pay—for it is the most purely just of all exactions. We shall leave the public to judge if we deal justly with the present celebrated writer, in comparing the work before us with our own very sanguine expectations.

The volume contains but few pieces, of which the most important are, the ballad of Abner and the Widow Jones—Verses to his Oaken Table—The Horkey, or a Provincial Ballad—The broken Crutch—and the Poem on the unpromising subject of Vaccination, which is, however, in the opening passage treated not unpoetically.

The story of Abner and the Widow Jones, delineates a pleasing scene of courtship in simple but not in vulgar life—for that distinction, we think, is frequently confounded by the lovers of rural poetry as well as the writers of it, among others by Mr. Bloomfield himself, as a part of the present volume sufficiently displays. The story of Abner and the Widow Jones is somewhat tediously told; its interest is not of the first class, but that interest is still genuine and attractive, though the chief distress of the hero of the story depends on his compassion for an old and faithful horse, whom he wishes to save from being killed for the dogs, and to preserve, in gratitude for its past services, on the happier pasture ground of his intended bride the amiable widow Jones. The courtship of the honest and humane Abner is handsomely paid, and

might serve to instruct and edify by its plain-dealing the love-suits of some of his betters. We are aware, however, that every prose epitome of the story is injurious to it. Unable from our narrow bounds to transcribe the whole, we extract some of the verses with pleasure, anticipating that whatever the reader may think of an imperfect quotation, he will not read the whole poem without considerable pleasure;

'Down Abner sat, with glowing heart
Resolv'd, whatever might betide,
To speak his mind, no other art
He ever knew, or ever tried.

'And gently twitching Mary's hand,
The bench had ample room for two,
His first word made her understand
The plowman's errand was to woo.

'"My Mary—may I call thee so?
"For many a happy day we've seen,
"And if not mine, aye, years ago,
"Whose was the fault? you might have been!

'"All that's gone by: but I've been musing,
"And vow'd, and hope to keep it true,
"That she shall be my own heart's choosing
"Whom I call wife.—Hey, what say you?

'"And as I drove my plough along,
"And felt the strength that's in my arm,
"Ten years, thought I, amidst my song,
"I've been head man at Harewood farm.

'"And now, my own dear Mary's free,
"Whom I have lov'd this many a day,
"Who knows but she may think on *me*?
"I'll go hear what she has to say.

'"Perhaps that little stock of land
"She holds, but knows not how to till,
"Will suffer in the widow's hand,
"And make poor Mary poorer still.

'"That scrap of land, with one like her,
"How we might live! and be so blest!
"And who should Mary Jones prefer?
"Why, surely, him who loves her best!

'"Therefore I'm come to-night, sweet wench,
"I would not idly thus intrude,"———
Mary look'd downward on the bench,
O'erpower'd by love and gratitude,

'And lean'd her head against the vine,
With quick'ning sobs of silent bliss,
Till Abner cried, "You must be mine,
"You must,"—and seal'd it with a kiss.

'She talk'd of shame, and wip'd her cheek,
But what had shame with them to do,
Who nothing meant but truth to speak,
And downright honour to pursue?'

The conclusion gives poetical justice to the happiness of the whole groupe.

Of the verses on the Oaken Table, some lines are pleasing, and the allusions to his own feelings and affections, give expression and effect to the poem; but the general progress of the piece is heavy, and thinly relieved with the flowers of either thought or phraseology. An invincible objection to the poem in its present shape is its length, for neither writer nor reader can seriously persuade himself for the duration of eight pages, that an oaken table is conscious of its eulogy, or that the author feels himself in earnest addressing so tedious a prosopopœia. That figure of speech, that extacy of fine poetical feeling, by which we ascribe life and consciousness to inanimate objects, is not calculated for the length of whole pages—it is the dream and delusion of a moment, and beyond a moment it cannot last, unless the strain of the poetry be, unlike Mr. Bloomfield's, either highly abstract or allegorical. We conjure the poet to consult Mr. Lindley Murray, or any other teacher of English grammar, before he gives the concluding line of the following passage in any future edition of his works:

'Yet Care gain'd ground, Exertion triumph'd less,
Thick fell the gathering terrors of Distress:
Anxiety, and griefs without a name,
Had made their dreadful inroads on my frame;
The creeping dropsy, cold as cold could be,
Unnerv'd my arm, and bow'd my head to thee.
Thou to thy trust, old friend, hast not been true;
These eyes the bitterest tears they ever knew
Let fall upon thee; now all wip'd away;
But what from memory shall wipe out that day?
The great, the wealthy of my native land,

To whom a guinea is a grain of sand,
I thought upon them, for my *thoughts* were free,
But all unknown were then my woes and me.'

We should advise him likewise in any subsequent edition of his works to omit the provincial ballad of the Horkey. It forcibly illustrates the remark we had occasion to make on the necessity of disentangling the simplicity of humble life from all that is idiomatically vulgar in its language or sentiments. There is nothing offensive to decency in the Horkey, but there is every thing that is beneath the standard of either rustic grace or even rustic humour. Whether such stuff as the following be the language of nature, or the chattering of naturals, we leave the reader to decide.

' " Sue round the *neathouse* * squalling ran,
" Where Simon scarcely dare ;
" He stopt,—for he's a fearful man——
" ' *By gom* there's *suffen* † there !'

' " And off set John, with all his might,
" To chase me down the yard,
" Till I was nearly *gran'd* ‡ outright ;
" He hugg'd so woundly hard.

' " Still they kept up the race and laugh,
" And round the house we flew ;
" But hark ye ! the best fun by half
" Was Simon *arter* Sue.

' " She car'd not, dark nor light, not she,
" So near the dairy door
" She pass'd a clean white hog, you see,
" They'd *kilt* the day before.

' " High on the *spirkett* § there it hung,—
" ' Now Susie—what can save ye ?'
" Some almost laugh'd themselves *to dead*,
" And cried, ' Ah ! here I have ye !'

' " The farmers heard what Simon said,
" And what a noise ! good lack !
" Some almost laugh'd themselves *to dead*,
" And others clapt his back.

' " We all at once began to tell
" What fun we had abroad ;
" But Simon stood our jeers right well ;
—" He fell asleep and snor'd.

* Cow-house. † Something. ‡ Strangled. § An iron hook.

' " Then in his button-hole upright,
" Did Farmer Crouder put,
" A slip of paper twisted tight,
" And held the candle *to't.*

' " It smok'd and smok'd, beneath his nose,
" The harmless blaze crept higher;
" Till with a vengeance up he rose,
" Grace, Judie, Sue! fire, fire!

' " The clock struck one—some talk'd of parting,
" Some said it was a sin,
" And *hitch'd* their chairs;—but those for starting
" Now let the moonlight in.

' " *Owd* women, loitering *for the nonce*,*
" Stood praising the fine weather;
" The menfolks took the hint at once
" To kiss them altogether.

' " And out ran every soul beside,
" A *shanny pated* crew;
" *Owd* folks could neither run nor hide,
" So some *ketch'd* one, some *tew.*" '

The poem on Vaccination is entitled to considerable praise, as it adorns with the feelings and language of poetry a subject peculiarly difficult for the muse to approach. This difficulty, however, is lost, in the philanthropic and exalted view of the subject which Mr. Bloomfield has taken. The introductory description of the blind-boy we should willingly transcribe, were it not already known to the public. It is peculiarly beautiful and pathetic.

On the whole, there are several passages in the present volume of very respectable though not of transcendant merit. We cannot, however, bestow on it even a general, much less an unqualified degree of approbation. We venture to say that four verses out of five in the average of every poem, are such as would have never ushered Mr. Bloomfield into notice as a first production, and are therefore unworthy of being his last. There is a nerveless imbecility of conception which pervades the whole volume, a mediocrity of spirit which occasionally reaches a pretty thought, but never ventures to one that is bold or energetic. Without enthusiasm what is poetry? It is prose, not run mad, but unworthily held in the fetters of rhyme. The frenzy of inspiration, whether

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* For the purpose.

truly or falsely poetical, may for the peace and good order of the king's English, be entrusted to the manacles of verse; but wherefore should trite thoughts and poor innocent expressions, guiltless of all fire and fury, be abridged of their natural liberty, and '*deprosed*' into rhyme? To versify such thoughts is like consigning a palsied patient to a keeper and a strait waistcoat.

ART. III.—*Scott's Elements of Intellectual Philosophy, &c.* (*Continued from p. 97.*)

CONCEPTION is, according to Mr. Scott, the faculty by which we represent to our minds the objects of any of our other faculties, variously modified. It appears to us, that in all the theories of conception, for the sake, perhaps, of what may seem a more clear arrangement, other faculties, to which the same operations are referable, have been overlooked, and that new faculties have been established upon the joint operation and combined effects of other more simple ones, which, however, of themselves, were sufficient to explain the phenomena. Thus, conception, as distinct from memory, or as identified with imagination, seems to savour of inattention to analogy, or a want of that philosophical accuracy which, in every case, refuses to ascribe to new powers what is explicable on known principles. We would simply ask with regard to conception (as distinct from imagination), whether memory itself be unaccompanied by a knowledge of the objects of our other faculties? whether a representation of the qualities of past objects of sensation, &c. be not, in fact, part of the peculiar province of memory? and whether, without such a representation, memory is any thing more than a name unintelligible and indefinable? How we can remember that, of which we make to ourselves no representation, may be proposed as a fair question to those who would defend the existence of conception as distinct from memory. Prof. Stewart's account of conception, seems to render it even still more difficult to establish the reality of this distinction. For is it not also the office of memory to form a notion of an absent object of perception, or of a sensation which it has formerly felt?

How much error and confusion, likewise, seems connected with Dr. Reid's account of this faculty, if, passing over the mere words, we assume their acknowledged meaning as a standard by which to reason! Conception, according to this account, forms a necessary ingredient in every ope-

ration of the mind and in every thing we call thought. It is necessary to sensation, perception, abstraction, memory, &c. &c. and itself, as an operation of the mind, and as a part of thought, is, by a necessary implication, excluded from the catalogue of powers. Is then the belief or knowledge derived from sensation, and allowed to be one of its constituent parts, to be again subdivided into conception? and shall this faculty by which we attain so much *information*, make a part of sensation defined as it always is defined? Is perception, so much vaunted in other places, to be here rejected and supplanted by a new power, not hitherto mentioned where it ought to have appeared so eminent? Shall we so late in the day contend that perception implies no notion of its object without the assistance of this universal ally, conception?

'Our senses,' says Dr. Reid, 'cannot gives us the belief of any object without giving some conception of it at the same time. No man can either remember or reason about things of which he hath no conception. When we will to exert any of our active powers, there must be some conception of what we will to do; there can be no desire nor aversion, love nor hatred, without some conception of its object; we cannot feel pain without conceiving it, though we can conceive it without feeling it. These things are self-evident. In every operation of the mind, therefore, in every thing we call thought, there must be conception. When we analyze the various operations either of the understanding, or of the will, we shall always find this at the bottom, like the *caput mortuum* of the chemists, or the *materia prima* of the peripatetics; but, though there is no operation of the mind without conception, yet it may be found naked, detached from all others; and then it is called simple apprehension, or the bare conception of a thing.'

Is then, we would repeat, the value of sensation or perception as distinct powers with a peculiar evidence, to be entirely depreciated? Are they to be considered as in themselves idle and unserviceable, as they must be, if we admit this account of conception? We shall not here inquire upon what foundation this apparent error rests, but we are disposed to maintain that unless you substitute the term conception for belief and knowledge, its assistance is supposed to be necessary where it can, in fact, add nothing; and, if you do substitute it for these, you constitute into a new and distinct faculty that which remains after the evidence of a variety of other powers (as is explained under the head of first principles), and which has never before been itself distinguished by the name of power or faculty.

The supposed identity of conception and imagination is

also, as we have before hinted, disproved, whatever definition of the two terms we may adopt. That it is not admissible on Mr. Scott's representation, must appear evident, and it must be as manifest that Dr. Reid could not have considered imagination as a necessary ingredient in every operation of the mind. Neither is their identity to be inferred from the indiscriminate use of the verbs to imagine and to conceive; and when Mr. Scott, for the purpose of extending the limits of imagination beyond objects of sight, observes that 'when we speak of the imagination of a poet, or an orator, something more is certainly meant than a lively conception of objects of sight,' he as yet takes no notice of that which, according to our view of the subject and his own subsequent opinion, constitutes imagination, namely, combination. In this opinion, we completely agree with him. Variety of conceptions uncombined by any real or supposed relationship, does not constitute the imagination of a poet or orator, but of a madman. Or, what, we would ask, is imagination in works of art and composition, but combination exercised subordinately to the principles and the peculiar art or species of writing. Wild and unchaste imagination is not meritorious nor pleasing, however it may excite admiration or surprise. Varied combination within laws constitutes the fine imagination which we admire in works of real genius. That conception as defined by authors differs from imagination, is clear, we may add, from this circumstance, that the perpetual addition of absent objects of perception or of former sensations, without combination according to certain relations, will never make a poet or orator, while all the characters of genius may be attained by knowledge and an attention to the principles of combination.

The opinion of Dr. Reid, that men are very much on a level with regard to mere judgment, when we take that faculty apart from the apprehension or conception of the things about which we judge; so that a sound judgment seems to be the inseparable companion of a clear and steady apprehension; is certainly true, if it means only that the data having been ascertained as correct, a right inference will probably be drawn, while from wrong premises a correct cannot, though a logical conclusion may be educed. To have ascertained the data correctly is itself a proof of judgment, and as judgment may be stiled only a *third clear apprehension*, it may be supposed likely to exist if we allow two or more to have preceded. That indistinct notions of the premises are among the most frequent causes of error in

judgment we readily allow, but that wrong conclusions from right data are not and may not be frequently drawn, we cannot be so absurd as to maintain. The difficulty of decision when much knowledge has been acquired, will, indeed, be allowed to be less in degree than the acquisition of so much knowledge as shall fit us for judging. At least the exercise of judgment to some extent is habitual to the most uncultivated of mankind, while the attainment of much knowledge is within the reach of but few. After all, the same constitution of mind and body which favours the clear and steady apprehension, will contribute equally to the vigour and excellence of judgment.

No quality or process of the mind has been subject to more discussion than genius, and upon no topic have so opposite opinions been delivered with all the zeal of conviction and the impatience of contradiction. While some have utterly decried it, others have not only maintained its separate existence, but have found themselves unable to explain its wonderful effects otherwise than by the inspiration of divinity. Nor has the conclusion with regard to its real definition, in which all parties seem now to be agreed, at all staggered the faith of the advocates for its divine origin.

That men do wonderfully differ in respect of genius is undoubtedly true, but as this difference is explicable upon other more manifest and evident causes, we are not warranted in assigning it to a divine interposition. In the first place, if it be the facility of making new combinations, as is generally allowed, it will surely be granted, that in this, as in other cases, *facility* may be acquired by habit; and that it is, in fact, nothing more than the consequence of habit. In the second place it will, we trust, be granted also that no combinations can take place if the mind is perfectly destitute of ideas, and that in proportion to the number of ideas acquired, the means of combination will likewise be increased. These things being granted, we explain the whole of genius without any reference to unevident principles. When considering the subject of motives, we shall shew what it is which induces action, and which operating here as elsewhere, directs and gives energy; and we shall also shew hereafter that judgment is a necessary ingredient in genius, as without it its combinations will be only those of madness or idiocy which none ever dignified with the name or quality of genius.

That, according to this definition of genius, 'a man of genius is no more than a man of active imagination; and

though both terms are more usually appropriated to literary eminence, yet if we take them in this sense, the inventor in mechanics, in mathematics, agriculture, or any of the useful arts or pursuits of life, is as much entitled to the appellation of a man of genius and imagination as the poet and orator,' is undoubtedly true. The difference of the intellectual exercise is not of kind, but of degree and object, and the degrees will be numberless according to previously acquired knowledge and exercise. The laws by which fame is regulated are not matter for this place, but it is evident that the same applause will not attach to every different operation of genius. It will depend partly on the choice of subjects, and partly on the degree of exercise required. The higher departments and fields are not only more celebrated on account of the superior value of their objects, but of the greater number of ideas required, and a greater apparent difficulty of combination.

That genius should have been, at first sight, mistaken for the effect of inspiration, may be readily explained from the circumstances of its very nature. The progress of genius is unmarked: its glory is to lie concealed. It delights in no boastings, and so far has learnt to appreciate the end, as to make no vain and frivolous clamour in respect to the subordinate means. Its view is fixed on some forward object of pursuit, after which it aspires in silence, that its purpose may not be defeated by the interruptions of idle curiosity, or the intrusion of expectation. It listens rather than communicates, solicits no notice, and implicates no one with itself. The plant which had been hid from the eye of the world and protected against injury, being fully matured, at once unfolds its brilliant blossoms and opens the source of future admiration and applause. An unexpected combination of beauties meets the eye of the beholder, an effect appears, for which no evident cause can be assigned, a difficulty which seems to warrant the immediate interposition of a Deity.

To the circumstance that genius feels little interest in all the pomp and importance of detail, which it considers only as subservient to some higher object, may be, in part, ascribed the cause of a certain portion of infelicity, which, perhaps, always accompanies genius. The ideal and visionary end, if ever, is, at best, seldom attained, while that which is to the great herd of mankind a source of all its happiness, to this temperament appears contemptible and incapable of conferring enjoyment. While it entirely neglects these several means of happiness to others, and seldom attains its own object, this object itself, when attained, seldom really

is what it appeared at a distance. Disappointment must continually accompany invention in the attainment of its supposed and ideal happiness. Not to say that among the several combinations formed, some must be in themselves positively injurious to happiness, and destructive of that equanimity which is essential to its existence. If from the earliest infancy it were possible to place the associations under their proper limitations, the man of genius would have infinitely the advantage over the man of mere taste; but as things are circumstanced, we must allow the preponderance of enjoyment to that kind of imagination, which is confined to a ready comprehension of new combinations when suggested to it, and does not extend to the original formation of such combinations. It would form a most interesting and original subject to trace happiness through all its means in their relation to the comparison formed by imagination and memory between past occurrences and future prospects. The result would, perhaps, be that the whole of happiness, as founded on content and hope, is derived from an agreement between our present situations and prospects and those which the general sentiment or impression acquired from education and habit has taught us to prefer. In consequence of the very limited powers of man, invention is much more easily exhausted than the examination of details, consequently the acquisition of abstract knowledge is of much more rare occurrence than of individual information. An endless variety of objects offer themselves to him, whose pride and gratification rests only on particular instances without a further object of ambition. The picture fancier, mineral collector, florist, botanist, &c. without much effort or difficulty, still finds new and sufficient materials for the exercise of his peculiar taste. His prevailing passion may be gratified on a thousand occasions, and the pursuit after new objects is unattended with that severe anxiety which generally attends the eager investigation of truth.

'It is justly observed by Dr. Reid,' says Mr Scott, (p.231,) 'that simple apprehension, though it be the simplest is not the first operation of the understanding: and instead of saying that the more complex operations of the mind are formed by compounding simple apprehensions, we ought rather to say that simple apprehensions are got by analyzing more complex operations. It is generally allowed that we cannot conceive sounds if we have never heard; nor colours if we have never seen: and the same thing may be said of the objects of the other senses. In like manner, we must have judged or reasoned, before we have the conception, or simple apprehensions of judgment and of reasoning.' (Essay IV. on Intellectual Powers.)

It appears to us that in this passage Dr. Reid has throughout confounded the power of the mind with the object of that power, the faculty of acquiring notions with the notions themselves. No one could for an instant suppose that the more complex operations of the mind were formed by compounding *operations of one kind:* by combining a thousand sensations, for instance, it is infinitely clear that we never can form judgment. It is surely ridiculous, therefore, to say that judgment, combination, &c. (allowing even, what is very doubtful, that the act itself of judging and combining may be called complex) are formed by compounding a *number* of *simple powers,* which exist in every mind under the name of *apprehensions.* By combining one hundred ideas of the colour blue, it is equally manifest that we can never form these faculties, and by specifying more than one apprehension, not the faculty itself but its results seem to be involved. Simple apprehension appears to us, in its usual and acknowledged meaning, to be the earliest as well as simplest faculty; but it does not follow from hence that all the objects to which it may extend should have been presented to it at once. Of the existence of many of them we acquire no knowledge till very late in life. It certainly furnishes no objection to its early existence that we have no apprehension of judgment and reasoning till we have judged and reasoned. Here we have only the application of this power to an instance which must necessarily appear later than many others.

In the controversy relative to belief as accompanying or not accompanying conception, much confusion has arisen from the obscure and indistinct notions attached to the word, belief. Perception, says Dr. Reid, is attended with a belief of the present existence of its object; memory with a belief of its past existence; but imagination is attended with no belief at all, and was *therefore* called by the schoolmen *apprehensio simplex.* Now it is evident that belief as here explained extends to three objects, time, existence, and attributes. These three are, then, the subjects of belief, which is itself, as before said, only a knowledge to which the mind cannot refuse its assent, without any reference to the source from whence it is derived. Is it asked with regard to conception whether a belief of time, existence, or attributes, be conveyed? If it be meant that the mind acknowledges the object as really existing before it, and as being in every respect similar to, and with all the evidence of objects of sense, as, by the definition of the term no such knowledge is

or can be imparted, we clearly involve a contradiction, by supposing that such a belief exists. If it be meant that no notion of time is conveyed, the account falls short of what is implied in the definition, which alludes to absent objects, or such as having been present are now past. If it be meant that there is no belief of attributes, what other knowledge or notion of any object can, we would ask, be acquired otherwise than of attributes? and if attributes be admitted, how can they be imagined without existence present or past? Belief, then, of *various kinds*, seems to accompany conception, and, as we are much inclined to identify memory and conception, we may, perhaps, say the belief of a past existence. There is certainly so strong a belief of resemblance with past objects as to furnish a certain ground of action. A painter calls up his conceptions, or, as we should say, the objects of his memory, and paints a picture. Upon the principles of '*common sense*,' it ought to be allowed, that he paints from memory, which is the common term used upon this occasion. In this sense it is evident that a belief of the past may as well accompany conception as memory. The idea of time, however, does not generally seem to enter as a part of the knowledge communicated by and necessarily included in memory, but as rather a separate subject for its exercise.

In this controversy much confusion has, likewise, arisen from the abuse of the term conception, as synonymous with imagination. Of the *compound* of imagination no belief of real existence past or present can possibly arise, unless these compounds have been, as they must have been, really objects of the senses either immediately in their parts, or in their whole, through the medium of art. The instances adduced by Prof. Stewart, in favour of belief as accompanying imagination, certainly do not apply. The states of madness and dreaming, as Mr. Scott justly observes, furnish no conclusion as to the natural and sound state of the mind; and, though we reason accurately enough with regard to the supposed existence of a separate power, yet we reason not as to its real state in combination with memory, comparison, and judgment, and as corrected by the evidence of the senses. So that it is, in fact, not imagination as it exists in the mind, with respect to which Professor Stewart's conclusions are true. A person in the dark (an instance to which Mr. Scott makes no reply) is, likewise, in some respects similar to one mad or dreaming. Reason and the evidence of sense cannot under these circumstances correct the errors of ima-

gination. Fear, according to Solomon, is the desertion of the powers which reason supplieth. We certainly, however, agree with Mr. Stewart in thinking, that in proportion to the exclusion of reason, and to the prevalence of imagination, as in the states of madness, dreaming, reverie, &c. will the belief in real actual existence, and present sensation be greater. That belief does attend the combinations of madness is clear, because, as Mr. Stewart says, we believe in the conclusions drawn from these false premises, and act upon them consistently. This is allowed by Mr. Scott, who, however, offers a different explanation of it from that which Professor Stewart has given.

'The phenomena,' he observes, 'rather arise from the involuntary obtrusionand spontaneous flow of the train of thought; which is not properly an immediate exercise, either of conception or imagination, but a consequence of the previous exercise of those powers, and of the faculty of combination, or association, by which our various conceptions are successively suggested to the mind.'

This explanation, however confused and feeble, has not, as might have been expected, even the merit of originality. It evidently has its origin in that 'mimic fancy,' which has tended to depreciate the metaphysical talents of our illustrious Milton, in the passage where he describes the powers of the mind:

In the soul
Are many lesser faculties that serve
Reason as chief. Amongst these Fancy next
Her office holds; of all external things
Which the five watchful senses represent
She forms imaginations, airy shapes,
Which Reason joining or disjoining, frames
Our knowledge or opinion, then retires
Into her private cell where nature rests.
Oft in her absence mimic fancy wakes
To emulate her, but misjoining shapes
Wild work produces oft, but most in dreams,
Ill matching deeds and words long past or late.

Professor Stewart's arguments in favour of belief as accompanying conception derived from the instances of several optical deceptions, as of a lighted candle suspended in the air, a dagger which seems to approach us, and many similar cases, are certainly not relevant. These are matters not of conception, but of sensation or perception. The whole effort of the artist consists in producing such a resem-

blance to real objects of sense as to *deceive* the *senses.* Now it is allowed that conception is not exercised on objects of present sensation. If conception acts here at all, it can only be in the comparison made between past and present sensations, which is, in fact, the office of memory. It is a singular qualification of his former opinion which Mr. Scott has admitted, when he says, 'but although we deny belief, however transient, to be an inherent acompaniment to the faculty of conception or imagination; yet belief may, be, and very frequently is, attached to *certain operations of imagination*, which are then mistaken for realities, and produce as remarkable effects upon the individual, as if they were the very things they are mistaken for. The facts of this kind, which are both *numerous and well established*, furnish some of the most singular, and, at the same time, inexplicable phenomena of the human mind.' In our opinion these certain operations of the imagination are for the most part fallacies of perception, or actually operations of the senses. Much, however, still remains to be examined and explained on this curious and interesting subject.

Memory. In reading Mr. Scott's definition of memory, or that faculty by means of which we have an immediate knowledge of what we have formerly perceived, felt, or thought, we are again obliged to revert to the opinion that neither this nor any other definition distinguishes it from conception, and that, allowing the greatest latitude of difference, they are in fact only to one another in the relation of a part to the whole. We are again obliged to ask, is conception not an *immediate* knowledge of any of these subjects? What is the difference between representing to the mind the objects of any of our faculties, or, as Professor Stewart defines it, forming a notion of an absent object of perception, or of a sensation which it has formerly felt, and having a knowledge of what the mind has formerly perceived, felt, or thought? Are not perception, sensation, consciousness, &c. described as faculties? and are not the objects of those faculties, what the mind has formerly perceived, felt, or thought? Is it intended by the *immediate* knowledge which memory is supposed to convey, to distinguish it from conception as having only a mediate or distant knowledge?

As, however, we cannot, under these circumstances, admit the propriety of this distinction, we are disposed to establish another which appears to us not to have met with sufficient attention, though it seems to be properly founded on the real difference, which exists between memory and recollec-

tion. By the former we would understand only the faculty of keeping for subsequent use the knowledge derived from our other powers; and by the latter, the facility or power of calling it into use when required, by means of association or certain pre-established relations. Keeping this in view, we proceed to examine some subjects nearly connected with it.

'The evidence, or belief, of past existence,' (says Mr. Scott, p. 276), 'which always accompanies memory, forms one important distinction between that faculty and the power of association, or combination, into which some have been inclined to resolve all the phenomena of memory. The suggestions which are made by the faculty of association alone, impress us with no belief of their reality. In fact, the very materials upon which they are employed, if not supplied by the immediate perception of the moment, must be furnished by the memory, or that faculty which enables us to treasure up past knowledge. Thus the power of association, in its most usual exercise, presupposes the power of memory; and when during the spontaneous flow of the current of thought we recognise a combination of which we had formerly been conscious, and distinguish it from one newly formed, this necessarily implies an exercise of a faculty which can distinguish former knowledge from new, which is not an attribute of the faculty of association, but of the memory alone. "It is surely possible," says Mr. Stewart, "that our thoughts might have succeeded each other according to the same law as at present, without suggesting to us at all the ideas of the past; and in fact, this supposition is realized to a certain degree in the case of some old men, who retain pretty exactly the information which they receive, but are sometimes unable to recollect in what manner the particulars which they find connected together in their thoughts, at first came into the mind; whether they occurred to them in a dream, or were communicated to them in conversation." 'In such a case as this,' continues Mr. Scott, 'we have an example of the power of association operating without any aid from the memory.'

If the distinction already hinted at be admitted, it will not be difficult to understand how it has happened that some have been inclined to resolve all the phenomena of memory into association, nor to discover how far their supposition is accurate. To talk of the suggestions which are made by the faculty of association alone, is, in our opinion, to talk of what does not exist, as no combination can take place without that faculty which enables us to treasure up past knowledge. There is no association so simple as not to stand in need of this power. Even in the suggestions supplied by the immediate perception of the moment, however swiftly such perceptions may succeed one another, memory is still required. That association does not exist alone

without memory is clear from the circumstance, that in the description of real scenes, no two persons form the same notions, each combining, from what himself has seen, new pictures absolutely different from the truth. As then association and its compounds are derived from memory alone, a belief of existence in the parts must, if we reflect, arise; if we do not reflect, it is no more conveyed, than the belief of time itself is conveyed by memory, unless the attention has been specifically directed to it as a distinct object. 'In fact,' says Mr. Scott, 'the very materials upon which *they* (the suggestions made by the faculty of association) *are employed*, if not supplied by the immediate perception of the moment, must be furnished by memory.' These then are evidently considered as the two sole sources of association, viz. sensation and memory. Is it, however, implied as a necessary consequence, that a faculty acting by means of two other faculties which are accompanied by belief, should itself be without belief? This, '*in fact*,' seems to be an illustrious example of inconsequence.

The instance offered by Prof. Stewart does not, in our opinion, furnish an example of the power of association operating without any aid from memory. To retain information received is, according to our view of the question, to be furnished with memory. Neither does the instance seem to realize the supposition that preceded it; for, though the particular time be not remembered, the general idea of the past accompanies this instance as much as it does any other instance of memory. This is, at most, but an example of imperfect memory, in which, upon principles to be explained, attention was less directed to external and surrounding circumstances, than to the novelty of the information. Hence this alone could be retained, the rest never having been an object of any of the faculties.

The cause of the apparent decay of memory in old men, and that peculiarity with which it is accompanied, namely, a complete and minute recollection of the events of an older date and the occurrences of early life, appears to us to be satisfactorily explained by this fact, that in youth the mind was taken up with external circumstances alone, while as it grew up, the collected objects of experience and reflection drew much of its observation from the things around it to those within. During these later periods of life, outward objects having for the most part lost their interest and the attraction of novelty, the mind finds new employment in the perception of those objects which have been

more peculiarly denominated the objects of consciousness. Time, place and person, are in the instance of old men unassociated with the more abstract subjects of their speculation.

'Dr. Reid,' says Mr. Scott, 'has clearly pointed out the fallacy of Mr. Locke's doctrine, which derives the notion of duration from a contemplation of the interval or distance between two ideas which we have acquired successively. As these ideas must, by the supposition, be both present in the mind at once, the idea of succession, or of time, is by no means necessarily included in the distance between them, unless we call in the aid of memory, which informs us that we acquired the one idea before we acquired the other.' P. 289.

These observations appear to us to furnish no objection to Mr. Locke's doctrine, which, as far as it goes, still appears correct. We deny, moreover, that memory, which, as implied in its definition, can only supply us with a knowledge of past occurrences, is of itself able to convey the notion of time: some present perception, conception, notion, or whatever name may be assigned it, being, as Mr. Scott supposes of both ideas, absolutely necessary to the production of this effect. Memory is certainly necessary, but Mr. Locke does not exclude it. On the contrary he talks of two ideas acquired successively, and as one of these is necessarily past, he must imply the presence of memory in the idea of that succession. The notion of time is certainly derived from the observations of successive facts in a manner analogous to that of distance in visible objects. Where no ideas intervene between two given points, as in a sound sleep, we obtain no idea of time; and this includes that ignorance of the passage of time which occurs when our thoughts are completely occupied. Malebranche's idea, that in consequence of the number of objects which successively occupy its attention, the short day of a butterfly may appear as long as the most protracted life, is ingenious and illustrative; but unless we suppose it to be endowed with memory and reflection, we cannot imagine it to have any idea of time at all.

'The prejudice that a great memory is scarcely compatible with that acuteness of parts denominated genius, is,' says Mr. Scott, 'entirely without foundation; and memory seems even to be necessary, in its utmost perfection, for those happy exertions of intellect which confer immortality upon their authors. If we look around us at those individuals who have acquired eminence as men of genius, or examine into the endowments of those who have formerly been

famed for their intellectual exertions, we shall uniformly find, that a retentive and capacious memory formed the basis upon which their literary fame was reared.' P. 293.

It would have been candid to state how far the common observation is true, to which an allusion is made in this place, and on what that observation is founded. That, according to the homely proverb, 'great wits have short memories,' is true to the full extent of its usual application; and absence of mind is as certainly an accompaniment of genius. We allude here only to those external and ordinary circumstances in which the mind finds no interest, and to which it is consequently inattentive.

In the case of genius, phenomena only affect as they serve to assist those new combinations which it is the peculiar province of genius to form. In such as are forming no such combinations, and have no external objects to occupy the mind, the retention of every trifling circumstance of time, place, and person, must be observable, if memory and the senses be perfect. Shortness of memory is then, generally speaking, indicative of genius, while the brilliant memory of trifles as generally marks a shallow and unreflecting mind. We are, therefore, much inclined to question the position that men of genius uniformly possess a capacious memory, not only from theory, which would render it probable, but from facts, of which innumerable instances might be adduced to disprove the capacity and extent of memory in great men, when unassisted by numberless artificial means, which are not evident.

'It is matter of the most familiar observation,' says Mr. Scott, 'that we must be attentive to any thing which we wish afterwards to remember; that is, we must diligently exert that peculiar faculty of which it is an object, whether it be perception, sensation, consciousness, abstraction, or any other. In this exercise of attention, a due exertion of the faculty of conception, which, as already observed, forms an ingredient in almost every mental operation, is of the greatest consequence.'

All that is implied here, and in the former illustration of his opinion, is, that in order to remember, we must remember. In order that we may carry a hundred weight, we must carry a hundred weight. In order that we may retain, it is not necessary that we should apply attention, but that we retain to the utmost of our power. To such consequences are we reduced by rejecting attention. Though, however, like Mr. Scott, we affect to despise its assistance, let us continue to employ it on every occasion, and fancy, at least, an interference

which seems to take place, and which will nominally explain many phenomena. Much still remains to be investigated on this subject. It is probable that attention itself disproves nothing which may be adduced against the existence of the will, and that the phenomena furnish only another, and a strong illustration of the influence of motive and necessity.

Reasoning. Our author considers reasoning and judgment as differing only in degree, and comprises both under the title of Reason, or 'that faculty by which we are made acquainted with abstract necessary truth.'

We have already suggested the probable necessity of introducing comparison as a distinct and active power of the mind. That this is necessary to judgment or reason, under whatever definition we consider it, will perhaps appear manifest; whether, namely, we consider it as above defined by Mr. Scott, or with Locke, as the ascertainment of the agreement or disagreement of ideas, or with Dr. Reid, as that act of the mind by which one thing is affirmed or denied of another. For what analogy or connection does there exist between the comparison made in order to ascertain the truth, and the inference ascertained by judgment (which is so far the truth), so as to warrant their being compounded into a single faculty?

The definition which Mr. Scott has advanced with diffidence does not altogether appear correct, as it implies too much, or the absolute truth of the inferences of reason, which we cannot admit as being necessarily discovered. Reason as a faculty may be exercised equally well on false as on correct data, and then the conclusion is likewise false. Notwithstanding the inaccuracy of the data, the process of inference may, it is true, be still the same, but it is also evident that the truth derived from reason, is, at best, only truth in relation to the premises; and hence we should, perhaps, be more correct in calling it the power of inferring *relative* necessary truth.

From the difficulty of ascertaining data as entirely correct, (which must be less in proportion to our larger experience and acquaintance with nature,) it appears to us that the belief derived from what are called necessary truths, or such as result from reason alone, to the exclusion of all first principles, must be necessarily less strong in degree than any other. This distinction, however, between contingent and necessary truth, we are disposed to treat with as little respect as we have treated that between the primary and secondary qualities of matter. That the evidence of many contingent

truths, as those, for instance, derived from sensation, must be capable of producing greater belief, than such as proceed from the uncertain foundations upon which judgment is frequently established, must *à priori* appear evident. We are inclined, likewise, to deny, and it is only necessary to prove this circumstance, in order to disprove the distinction, that the opposite of those contingent truths can be conceived as possible. In the instance of perception, for example, can it be conceived that the sensation of softness can be conveyed by that particular arrangement of matter and by that modification of sense, which at present gives us the notion of hardness? It seems to be as necessary an inference that hard substances shall feel hard as that two and three cannot make four. What are the *truths* of perception, memory, &c. and what is the meaning of belief? Can the contrary to the only belief derived from a particular evidence be conceived possible, otherwise than by a new arrangement of our faculties?

The evidence of reason, then, generally speaking, is less to be relied on than that of the other powers; and upon a conviction of this circumstance is chiefly founded the difference we every day observe between the man of real knowledge and intelligence, and the mere sciolist. The belief of the former in the accuracy of his own conclusions is not absolute. He acts upon them, it is true, because he knows that action must proceed upon what appears to be the best; but, knowing likewise the fallacies to which we are liable in our judgments, he suggests them with reserve and diffidence. To the latter his opinions communicate all the confidence of demonstration, and he asserts them, as he believes them, to be incontrovertible truths.

In making every kind of belief the result of judgment alone, in contradiction to his own and every other system of intellectual philosophy, Dr. Reid has certainly fallen into an error which is as extraordinary and unaccountable, as its consequences are absurd. The fact, however, itself, and the wonderful confusion which must result from such a supposition, furnish a strong illustration of the little acquaintance we as yet have with the human mind, and of the insurmountable obstacles which the circumstances of our present ignorance, place in the way of any accurate arrangement of its principles.

(To be continued.)

Art. IV.—*Sermons on various interesting Subjects, by the Rev. Joshua Morton, Vicar of Risely, in the County of Bedford, and Chaplain in Ordinary to his Royal Highness the Prince of Wales. Vol. 2.* 8vo. Mawman. 1805.

WERE it part of our province as reviewers, to be of counsel to authors, before the submitting of their works to the press, we should very often be tempted to advise a total suppression, or a nine-years delay. But since this cannot be; we often experience a painful perplexity, especially where works which would have called for a sentence of delay in private, appear before us demanding our open and public opinion. Such works as these having nothing very decisive in their character, our minds are detained in an uneasy state of suspense, by opposite and contending considerations. If our judgment be severe, so far as that judgment has influence, we withhold a book from the hands of our readers, which might perhaps be the means of conveying salutary instruction to their minds, or might at least engage an hour which would otherwise have been unprofitably and idly spent. If our sentence be favourable, besides several other bad consequences, we send our readers to occupy portions of their valuable time, in a way productive of very inferior advantages, which might have been employed in secret meditation, or in holding converse with those sages from whom they might derive innocent delight, and instruction in true wisdom.

We feel some portion of this perplexity, when we are now called upon to make our report respecting these sermons of Mr. Morton. We believe, therefore, that we cannot do better, than to specify as correctly as we may, the merits and the faults of their author, and leave the further decision to the discretion of our readers.

We are enabled then to say very justly, and we say it with much pleasure, that Mr. Morton is not a dull writer, that his ideas flow in a ready and lively way, that he writes with fluency, and expresses himself with ease, that his principles are good, and that he will not instill many very important mistakes or errors into the heads or the hearts of his readers. So much for his praises. We do not know that we can honestly go any further.

Were we to proceed next to state what Mr. Morton's sermons *are not*, it would be necessary to say, that they do not excel in displaying any minute or profound knowledge of

the human heart, nor much scriptural learning, nor great skill in theology, nor much power of eloquence, nor an intimate familiarity with the best methods and models of composition, &c. &c.

But, not to dwell longer on this negative division of our critique, we must proceed to point out some particulars in which these sermons *are*, what they *ought not to be*.

In his preface, Mr. Morton informs us that they are characterised by a 'studied plainness and brevity.' To make *short* sermons valuable and interesting, especially in the perusal, requires very extraordinary powers. It is this brevity, into which our preachers in these days suffer themselves to be cramped and confined, which has a very baneful influence upon their discourses, and contributes greatly to render them the shapeless, unsatisfactory, unprofitable, unmeaning things, which modern discourses, even from the hands of men of talents, so almost invariably are. From this 'studied brevity' we are willing to believe that Mr. Morton's Sermons must have suffered much. Many of them seem to us to possess neither beginning, middle, nor end, excepting what they derive from the printer. They are fragments suspended upon nothing.

For 'plainness' in pulpit eloquence, for genuine plainness and true simplicity, we entertain the most heartfelt and profound reverence. But Mr. Morton's plainness is such as is not without the accompaniment of many things which render its character questionable, and greatly detract from our respect. It is a plainness which is not content without the aid of false finery.

'Trace the divine goodness like the winding stream, passing through the fertile vale of types, prophecies, and promises, until it pours itself on a guilty world through the precious blood of the Son of God.' P. 8.

'Of what importance then is the soul—how anxious should we be to secure its happiness! Compared with it every other object becomes trifling as the gossamer, and diminutive as the mote which floats in the beams of the great source of light.' P. 39, 40.

'When we consider him as possessed of that stupendous power which formed the universe, who, by his word, spake unnumbered worlds into existence; who, by his fiat, fixed the glorious orb which constitutes our day, fixed him in the midst of that immeasurable space which our eyes penetrate in vain; who placed the Moon to receive some of his splendour, and to reflect, in borrowed majesty, his refulgent rays to cheer our nights; whose almighty word studded the

expanse of heaven with innumerable stars, to impress us with the ineffable glory of that place, where resides the King of kings, and Lord of lords.' P. 75, 6.

It is a plainness further, which is too much disgraced by harsh and obtrusive familiarity, by coarseness of demeanour, and by bathos both in sentiment and language.

'Happy will it be for those who will then be able to say with confidence of a gracious acceptance.—*Here I am: Jesus Christ, my surety*, shall answer for me.' P. 34.

'Your serious aspect, the solemnity of your deportment, your religious conversation, proclaimed you a *candidate of the first order* for the kingdom of heaven.' P. 37.

In the fourth sermon, speaking of the effects of the fall, the author thus expresses himself:

'The deep wound inflicted on our nature by sin, may be compared to a *severe fracture in the head*, it has rendered us insensible in exact proportion to the greatness of our danger.' P. 43.

'Death will strike you in the midst of your tyranny; you will be stripped of the imperial robes you have thrown over your crimes; you will descend to the grave with the execrations of the world on your head; and *dirt* to *dirt* will close at once your career of false glory, and the mighty wickedness of your usurpation.' P. 90.

The seventeenth discourse opens with 'a lame and impotent' estimate of the value of the holy scriptures.

'The study of the holy scriptures is *at once useful and salutary*; they open to the *mind accustomed to weigh causes and consequences, some weighty truths*.' P. 207.

It is, however, no more than our duty to state that, notwithstanding the above objections, this volume contains many proofs that Mr. Morton has powers, which, by long time and great industry might produce good fruits.

ART. V.—*An Address to the British Public on the Case of Brigadier-General Picton, late Governor and Captain-General of the Island of Trinidad; with Observations on the Conduct of William Fullarton, Esq. F.R.S. and the Right Hon. John Sullivan. By Lieutenant-Colonel Edward Alured Draper, of the Third Regiment of Foot Guards, formerly Military Secretary to the late General Grinfield in the West Indies.* 8vo. Budd. 1806.

ART. VI.—*Evidence taken at Port of Spain, Island of Trinidad, in the Case of Louisa Calderon, under a Mandamus by the Court of King's Bench, and directed to the Lieutenant-Governor; with a Letter addressed to Sir Samuel Hood, K. B. late one of the Commissioners for the Government of that Colony. By Colonel Thomas Picton, late Governor and Captain-General of the Island.* 8vo. Budd. 1806.

IN the year 1794, Thomas Picton, the late governor of Trinidad, then a captain in the 75th regiment, embarked for the West Indies, where General Vaughan, the commander in chief in that quarter, soon after made him his confidential aid-de-camp, and gave him a majority in the sixty-first. He afterwards appointed him quarter-master-general. In the year 1796, at the particular request of Sir Ralph Abercrombie, Colonel Picton accompanied that distinguished officer in his expedition against St. Lucia; when the general signified 'that all orders coming through Colonel Picton should be considered as the orders of the commander in chief.' In the year 1797, Sir Ralph Abercrombie attempted and accomplished the conquest of Trinidad, when he appointed Colonel Picton governor of the island. When the Colonel went to make his acknowledgments for so distinguished a mark of confidence and favour, Sir Ralph replied, 'Colonel Picton, if I knew any officer, who in my opinion would discharge the duties annexed to this situation, better than you, to him I would have given it; there are no thanks due to me for it.' The island at this time seems to have been filled with pirates and brigands of every description, and to have been the common receptacle of all the vagabonds in that part of the world. In the laws of Grenada, passed in 1784, we find it stated that Trinidad 'holds out a retreat for fraudulent debtors and stealers of slaves, where no redress or justice can be had;' and the same laws enacted 'that persons coming from Trinidad shall give bond on their arrival in 1000l. sterling to be of good behaviour

and if such bond is not given, such person to be declared a vagabond, and without any other proof than that of usual or frequent residence in Trinidad, to be committed to gaol.' Don Christoval de Robles, an old gentleman, who for nearly half a century had filled, with high reputation for honour and integrity, the principal situations in the administration of Trinidad, and whom Colonel Picton requested to supply him with such information as might be useful to him in his new and arduous situation, gave this account of the inhabitants, and this advice to the governor. 'The population is mostly composed of refugees and desperate characters, who have been implicated in the rebellions and massacres of all the neighbouring islands; their principles are incompatible with all regular government, and their inveteracy to your nation is irreconcileable. The timidity of the former government suffered their crimes to pass unpunished, and at your arrival they were actually masters of the island. These people are now apparently quiet; but they are the more dangerous, as they are only waiting for a favourable opportunity to shew themselves. They are studying you and your garrison. If you do not give an imposing character to your government before the climate diminishes the number of your soldiers, your situation will become alarming. If these men do not fear you, they will despise you, and you may easily foresee the consequences,' &c. Such were the circumstances in which Colonel Picton was placed, and such were the people whom he had to govern. Much vigilance, vigour, and address were therefore obviously necessary to preserve his authority, and to secure respect to his government, nor does it appear that Colonel Picton was deficient in any of the qualities which his situation demanded. He had only a force of about 498 men fit for duty, to controul and awe a lawless and mixed population of near 20,000 persons; nevertheless it appears, that, under his administration, peace was maintained, and the prosperity, the culture, and the general resources of the colony increased. The disposition of the inhabitants, and the state of the island, were undergoing a gradual amelioration, when in the year 1802, during Lord Sidmouth's administration, the government of the island was put in commission. Three commissioners were appointed, Colonel Fullarton, Colonel Picton, (then governor and captain-general of the island,) and Commodore Hood. Colonel Fullarton, who was named first in the commission, arrived in the island in January, 1803, and Sir Samuel Hood on the 22d of February following. As might be expected, a cordial union and co-operation did not long

continue among the commissioners. Indeed, Colonel Fullarton had hardly been two months in the island before the secret jealousy between him and Colonel Picton proceeded to an open rupture. Sir Samuel Hood, the other commissioner, sided with Colonel Picton, and seems to have considered Colonel Fullarton's conduct as highly reprehensible. On the 24th of March, 1803, Colonel Fullarton brought forward that charge against Colonel Picton, which has lately been tried in the court of King's Bench, and greatly interested the attention of the country. The principal circumstances of the case, which gave rise to the charge, were as follow: Pedro Ruiz, an industrious trader at Port of Spain in the island of Trinidad, had accumulated a sum of money to the amount of 450l. sterling. Of more than 400l. of this sum, which was his all, he was robbed one evening when he was from home. Louisa Calderon, a woman with whom he cohabited, was in the house at the moment the burglary was committed. Various persons deposed that they saw Carlos Gonzales speak to Louisa Calderon at the street door, then go round to the back door, next the sea, and enter the house by a narrow passage, just before the robbery was committed. When Pedro Ruiz returned home, he found his trunk at the door of his chamber, with the lock broken and his money gone. A man bed-ridden in a chamber adjoining to where the trunk was broken open, declared that, as he lay in his bed, he saw Carlos pass by the narrow passage and immediately afterwards heard the lock of a trunk broken, and then saw Carlos go out under cover of the evening at the time mentioned by the witnesses. Louisa Calderon and Carlos Gonzales were accordingly apprehended, on suspicion of having committed the robbery. They were severally examined; and on her second examination, Calderon confessed that she had, for a considerable time, been carrying on an amour with Carlos, and that she had introduced him into the chamber of Pedro Ruiz at the time mentioned by the witnesses. Carlos himself afterwards confessed the same. Little doubt could remain that these persons were the perpetrators of the robbery; and indeed the evidence that appears to have been produced previous to the infliction of the torture, would probably have been deemed sufficient before any jury in this country, to hang them both. That the accused had stolen the money seemed certain; but in order to discover where it had been secreted, M. Begorrat, the magistrate before whose tribunal the business had been investigated, proposed to inflict a slight degree of torture on Louisa Calderon, to make

her confess the whole truth about the robbery. The following official communication on the subject was accordingly made to Colonel Picton:

'In consequence of the strong suspicions his honour (Begorrat, the alcalde,) entertains of the mulatto Louisa Calderon, a domestic of Pedro Ruiz, concealing the truth relative to the aforesaid robbery, expressed in these proceedings; and his honour being persuaded that she will discover the truth of the matter by means of a slight torture being inflicted on the said Calderon; and whereas his honour is not invested with power to execute the same, his excellency the governor and captain general of this island must be made acquainted hereof, with the summary of this process, by virtue of this document, that his excellency may determine as may appear to him justice. The usual and requisite forms to be adopted and observed by the notary in this cause. And in pursuance hereof, his honour, thus decreed and ordered, and he signed thereto, which I the underwritten notary attest.

Before me, Francisco de Castro.
(Signed) BEGORRAT.'

The notary proceeded to the governor, and upon being asked in what manner he should give or word the sentence, which was applied for to him by his honour, the said Castro dictated the form and words of the sentence or punishment, as requested, according to law, which was as follows:

'Appliquez la question a Louisa Calderon.

'Apply the question or torture to Louisa Calderon.
(Signed) THOMAS PICTON.'

The torture which was inflicted on Louisa Calderon was what is called 'piqueting.' Her wrists were fastened to a rope which run through a pulley that was attached to the ceiling of the room. She was thus alternately pulled up towards the ceiling and then lowered again, with her foot upon a piquet, which was fixed to the floor. This piquet was stated in the indictment to have been a sharp spike, but from credible evidence it appears that it was a small piece of wood, about five or six inches long, and about one inch or one inch and a quarter square on the top. This species of torture was twice inflicted on the prisoner, and for about half an hour each time. Such is the crime of which Colonel Picton has been accused. And though we think his conduct reprehensible for giving his sanction to this method of extorting evidence by means of any species of torture whatever, (since we know that in most cases, it is full as likely to make the sufferer confess what is false as what is true;) yet we should remember at

the same time, that tortures much more severe than this which was inflicted on Louisa Calderon, are permitted by the Spanish laws, which were in force in the island of Trinidad, and that Colonel Picton was required in his instructions, as nearly as circumstances would permit, to administer the government of the island agreeably to the ancient laws and institutions, that subsisted in the island previous to the surrender. When M. Begorrat, the magistrate, therefore applied for permission to inflict the punishment of the piquet on Louisa Calderon, in order to further what he conceived to be the great ends of justice, Colonel Picton, in giving his consent, seems to have done what was inconsiderate and blameable; but in doing it he appears to have been guilty of no breach of public duty. He acted rather agreeably than contrary to his instructions. If he shewed too much deference to the solicitation of a respectable magistrate, in whose integrity he confided, and whose knowledge of the laws was superior to his own, yet this cannot, we think, be deemed guilt. For this however, he has been represented as a monster of barbarity, and there is no species of calumny which has been left untried to blast his reputation. We are neither the partizans of Colonel Picton nor the enemies of Colonel Fullarton; but we are friends to truth, and enemies to every species of persecution, and of all the species of persecution to which an individual can be exposed, there is hardly any which is so formidable as calumny. If the island of Trinidad be of any importance to this country, let it be remembered that we are chiefly indebted for the possession of it to the wise, the firm, and well-tempered administration of Colonel Picton. Let us not forget the arduous situation which he had to fill, the difficult circumstances in which he was placed, the ferocious, the unprincipled, and turbulent rabble whom he had to rule; and our censure will then be considerably mitigated. Colonel Fullarton scrutinized every part of his administration with the most unwearied industry, and the most prying vigilance; and, during the whole period, he seems to have found only one specious pretext for a crimination of his conduct. Of this one pretext he has made the most; and has contrived to excite all the more amiable sensibilities of this country, in favour of the charge which he has adduced. Colonel Draper asserts in his preface, that either Colonel Fullarton or his friends used very unjustifiable means to prevent the sale of Colonel Picton's vindication, by the Edinburgh booksellers. He tells us that Manners and Millar, as well as Creech, refused to sell 'A Letter to Lord Hobart from General Picton.' Other arti-

fices are also stated to have been used to prevent any counteraction of the popular prejudice. If these statements be true, no language can be sufficiently strong to stigmatise such attempts to prevent the defence of an accused person from being heard and known: a good cause does not need the suppression of any particulars respecting it; and a bad one cannot long be supported by misrepresentation, subterfuge, and disguise.

The active methods moreover, which have been taken to prejudice the minds of the populace against Colonel Picton, have an irresistible tendency to make an impartial observer doubt the justice of the accusation brought against him. Mr. Pierre M'Callum, who is a strenuous advocate of Colonel Fullarton, and author of 'Travels in Trinidad,'* in which he has lavished abuse of the most virulent and most horrible nature against Colonel Picton, has since published a cheap pamphlet, which is carefully exposed in every shop-window that is likely to be the resort of the vulgar. To attract notice more effectually, he has prefixed, by way of frontispiece, a painting of what he denominates the unfortunate *young lady* in the act of suffering the torture. She is finely formed and elegantly dressed, her bosom is naked, and every other circumstance added which is likely to awaken sympathy through the medium of the passions. It will not be forgotten that this interesting *young lady* was a menial servant, a prostitute, and a thief.

Before we conclude this article, we will mention the final punishment which was inflicted on Carlos Gonzales and his accomplice *the fair and sensitive* Louisa Calderon, for a crime for which in this country at least one of the parties would certainly have suffered death:

Governor Picton's Decree, August 3d, 1802.

'Duly considered and examined those proceedings, it is hereby declared that the robbery was committed by Carlos Gonzales, according to the evidence and other circumstances expressed in the cause; and in consequence thereof, inclining to equity and mercy, he is hereby condemned to perpetual banishment from this island, to a fine of 1800 dollars, and to pay all the costs of this process; which said fine shall be applied to indemnify Pedro Ruiz: and the mulatta Louisa Calderon shall be set at liberty, and considered to have expiated the offence by the long imprisonment' (she had been imprisoned for eight months) 'she has suffered.

(Signed) THOMAS PICTON.'

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* See Critical Review for January, 1806.

There does not appear to have been any want of clemency in this sentence. During the piqueting, Mr. Garrow represented the sufferings of his melting heroine to have been so great as to produce delirium and to put her life in danger. But it happens, unfortunately for the correctness of Mr. Garrow's statement, that neither during the piqueting, nor afterwards did this much-compassionated lady exhibit any credible tokens of having experienced an excess of suffering. She did indeed once faint or affect to faint, but was immediately recovered by a little wine and water; and only two days afterwards she walked from the gaol to the spot where the robbery had been committed, a distance of about fifteen hundred paces, and afterwards returned to the gaol as if she had not suffered the torture; and whilst on the spot she shewed how Carlos had taken the trunk, brought it to the door, broken the padlock, and taken away the money, and all the while she kept smoaking a segar.

We shall here quit the subject, only remarking that Colonel Draper's pamphlet would have been more approved of by us, if he had employed less asperity of diction and less virulence of abuse. Some of his expressions respecting Colonel Fullarton are too contemptuous; and the language even of an advocate is never so well calculated to make an impression in favour of the cause which he espouses, as when it is tempered with a becoming liberality and moderation.

Art. VII.—*Playfair's Inquiry into the permanent Causes of the Decline and Fall of powerful and wealthy Nations, &c.* *(Concluded from p. 12.)*

IN the former part of our remarks on Mr. Playfair's work, we took a short review of the leading permanent causes of the decline of wealthy and powerful nations, and the examples which have been afforded in ancient and modern states of their varied operation. We shall now offer some observations upon those circumstances which are pointed out, though with considerable indistinctness, in the volume at present before us, as the great causes of decay; to which we shall add some remarks on the method which may be the best calculated to obviate the effects of those causes, which really influence the destinies of nations. The application of these and Mr. Playfair's theories to the state of our *own* country, will conclude the observations which we shall make on this subject.

Mr. Playfair has discussed in as many chapters, eight leading causes of decline. 1. Wealth, as affecting the manners, the education, and dispositions of the people who possess it. 2. The bad education of the great body of the population, arising from increased opulence. 3. Augmented taxation as affecting the industry, the habits, and government of a country. 4. The encroachment of separate and privileged bodies. 5. The unequal division of property. 6. The increased consumption of animal food and monopoly. 7. The increase of the poor. 8. The depreciation of money. It will be easily seen that the majority of these causes are distributable under the great original one of augmented wealth, and to that only they should have been distinctly referred: the remainder will be shewn, without much difficulty, to be either non-efficient or at least neutral.

Mr. Playfair seems to consider wealth as the cause of decline, because it supersedes the necessity of further industry. As soon as a nation becomes rich, in his opinion, it also becomes indolent.

'As necessity was the first cause of industry and invention, from which wealth and power arise, it is natural that, when the action of that necessity becomes less urgent, those exertions to which it gave rise will gradually fall away. Though habit may sometimes counteract this tendency, in the individual, yet, taken upon a general scale, and from generation to generation, it must inevitably take place.'

'It is not absolutely necessary, then, for an individual to conciliate affluence with industry, or, which is the same thing, to preserve one of the effects of necessity, after the necessity has ceased to exist. But if it were possible for a sum of money, or property of any sort, to be given to each individual in a nation, which would be sufficient in the midst of an industrious people to enable him to live in perfect idleness, the whole nation could not become idle. Such a case never can exist, as that of all the individuals in a country becoming sufficiently rich to live without labour. But something approaching towards that state of things actually does take place, when, by the general increase of wealth, the necessity for labour is diminished. The number of idle people is constantly augmenting; and even those who continue to labour do it less intensely than when the operation of necessity was more severe. When a cause is diminished, the effect must in time fall off in proportion.

'With individuals, nature has given very powerful auxiliaries to necessity, which strengthen and prolong its operation, but which do not operate equally on nations.'

'It is a continued and regular exertion, directed to a proper object, that is wanted to obtain wealth; to procure this, it is well to imitate nature, and create necessity.

'But, in proportion as a nation grows wealthy, that necessity is done away. It is of the art of prolonging necessity, or rather of reconciling necessity with affluence and ease, for which we are going to search, that we may, by that means, reconcile affluence with industry.'

'If we find, then, that the increase of wealth renders the descendants of a particular family helpless, and unable to maintain their place in society; if we find, also, that it gives those portions of a country, which are the least advanced, an advantage over those which are the most advanced, and if we find that the number of indigent decrease most where the wealth is greatest, we surely must allow, that there is a strong tendency to decay that accompanies the acquisition of wealth. The same revolutions that arise amongst the rich and poor inhabitants of a country, who change places gradually, and without noise, must naturally take place between the inhabitants of rich and poor countries, upon a larger scale and in a more permanent manner. Such changes are generally attended with, or at least productive of, violent commotions. Nations are not subservient to laws like individuals, but make forcible use of the means of which they are possessed to obtain the ends which they have in view.'

As our author considers this principle as the 'root of all, that is perpetually operating, that we meet with at every corner and every turning,' it will be necessary to examine upon what foundation it rests. If indeed it were true that the acquisition of property stifled the motive and desire of obtaining more, it could be true only as applied to individuals; but it is perfectly unphilosophical to argue that the same cause must necessarily produce the same effect upon a society of individuals whose passions, motives, and interests, are widely different from those of private persons. This alone is a sufficient answer to the mode of argument of which Mr. Playfair very frequently avails himself. But if we are to consider the acquisition of wealth as producing the same effect on a state as it is presumed to do on an individual, we must not give way to a trifling difficulty of this kind. We must suppose the numbers of the people to continue the *same*, and the average riches of each member to be proportionably augmented; an assumption which it is ridiculous for a moment to entertain. We must suppose, on Mr. Playfair's principles, that the number of poor is diminished; but it is perfectly clear, that the permanent effect of a great augmentation of national wealth after it has taken place, is to increase the number of poor, even beyond the proportion it would bear to the natural increase of the population; and it is somewhat entertaining that Mr. Playfair, in the course

of this singular chapter, admits the truth of a proposition, which at once destroys the theory which he produces it to support. If poverty occupies a wider space in the face of society, if the number of persons who are operated upon by its powerful stimulus towards the acquisition of wealth, is considerably greater; surely it is the fairest inference, upon our author's principles, that the general progress of the country, and the accumulation of riches, must be rapidly accelerated.

To us indeed it appears totally impossible to account for the decay of wealth by the direct operation of its increase. The causes which lead to its diminution have been before enumerated. They are sometimes purely adventitious, and those which are permanent and necessary are chiefly to be traced to the influence of wealth on the national spirit, by which a people is rendered the less able to protect themselves from external violence, to which they offer a more powerful temptation. We have, however, before attempted to point out one method, in which the increase of wealth in one country has a tendency to accelerate its increase in another, and thus in some degree to effect its own destruction by augmenting the resources and creating the rivalship of its neighbour; and we endeavoured to shew how that was effected by the conversion of the lands of the richer into pasture, and the necessary demand of corn from the poorer country. The increase of the poorer country is further effected by the transfusion of capital from that nation where its profits are small, to that in which they are large; but it is obvious that these principles will only explain the increase of one nation whilst the other remains stationary, and we must have recourse to those which we have described, to explain the absolute decay of the stationary nation. The reasons why the intercourse between two countries is ultimately in favour of the poorer one, are explained by Mr. Playfair in a very clumsy manner.

'In countries that are poor, those who have the selling, but not the manufacturing of goods, are so much greater gainers by selling goods purchased on credit, of which they can keep a good stock and assortment, than in selling from a shop or store scantily supplied with money, that there is not almost any question about either price or quality; there is not scarcely an alternative. In one line, a man can begin who has scarcely any capital, and do a great deal of business; he can even afford to sell the articles he purchases on credit with very little profit, because they procure him ready money; whereas, if he sells an article upon which he has no credit, he must replace it with another, by paying money immediately. The consequence is,

that while those who sell to the public are poor, the nation or manufacturer that gives the longest credit will have the preference: but this is daily diminishing, for even with the capital of the rich nation itself, the manufactures of the poor one are encouraged; the manner is as follows:

'A at New York purchases goods for one thousands pounds from B at London, which he sells without any profit, and perhaps, at a considerable loss; becauses B gives him twelve months' credit. But A, who has, by this means, got hold of money, as if by a loan, will not lay that out with B, nor let him touch it till the year's end; and, having made no profit by the sale of B's goods, he must turn to advantage the money he obtained for them. According to the situation of matters in the country, and the nature of A's concerns, he will make more or less, but what he makes it is not the business to investigate; it is sufficient to know, that he will lay his ready money out with those who will sell cheap, in order to get by it; that is to say, he will lay it out with some person in his own country. Thus, though the rich nation sells goods on credit at a price which cannot be obtained for them by the purchaser, yet its capital serves to give activity to the manufacturers in the poor country. It is true, that this operation is slow, but it produces an effect in time, and finishes by robbing the wealthy nation of its superiority, obtained by giving credit. It is thus that in all their intercourse, the first advantage is to the rich nation, but terminates in favour of the poor; for whenever equality of prices are the question, and both can give sufficient credit, the poorer nation has the advantage in point of price.

'With regard to rivaling each other, in a third place, the poor nation has the advantage, if the merchants there have the means of paying with ready money, because the price is lower than that of the richer country. If they have not that means, they cannot deal with them, but must wait till they have, by perseverance, and in course of time, come to have the means when the poor nation is certain to enter into competition with advantage.

'But this is not the only way in which the capital of a rich nation is employed in fostering a rivalship in a poorer nation. Were the manufacturers the only persons who sold goods, it would be confined to this; but that is not the case, for merchants, who are the sellers, study only where they can purchase the cheapest; thus English merchants purchase cloths in Silesia, watches in Switzerland, fire-arms at Liege, in preference to laying out the money in England or Ireland; and they will give credit, as before explained, to the nation that wants it.

'In this manner it is, that the capital of a rich country supplies the want of it in poorer ones, and that, by degrees, a nation saps the foundation of its own wealth and greatness, and gives encouragement to them in others.'

It is not in this manner, we apprehend, that the transfusion of capital takes place, but rather by the same method

in which the industry of towns acts upon that of the country, by the employment of its capital in the cultivation of its lands, either by money lent at interest, or by absolute settlement. But we cannot comprehend how long credits have the effect described. The merchant who grants them will, of course, add to the ready money price of his goods such a premium as will compensate for the trouble and risk of repayment; and if the foreign purchaser is also to lose by their sale, in order to procure ready money, he must make very large profits in order to cover that loss, and also to provide for the premium which he is to pay to the merchant. Besides this, to whom does such purchaser sell? If to the retail dealer, the retail dealer will himself require, upon Mr. Playfair's principles, a long credit; if he himself retails them, the lapse of time in disposing of them will be an additional loss. Mr. Playfair is again in an error in talking of the poorer as the manufacturing nation; for it is clear that the intercourse between the rich and poor consists chiefly in the exchange of the manufactures of the former for the rude produce of the latter people. It is equally erroneous to suppose that the more opulent are undersold in the foreign market by the less opulent country. If that were the case, as Mr. Playfair urges, what will be the situation of his own argument? The manufacturer in the poorer country, purchases the goods of the manufacturer of the richer *at their full price*, not to dispose of them in a foreign market, where he would be undersold by his countryman some little, but to dispose of them in his own market, where he must be greatly undersold indeed: and this he does to convert the money which they procure, into the manufactures of his own country, and thereby ultimately purchases the commodities of the cheaper place at the high price of those of the dearer. This species of economy very far exceeds the meagre refinement of the heroes of Smollett, who buy their laced coats on credit from the taylors, to sell them for ready money to the Jews.

The next permanent source of decline Mr. Playfair attributes to the badness of education, and particularly that of females; and in order to remedy it he proposes the establishment of tutors independent of the will of parents, and a system of public instruction of a compulsory nature. Whatever importance we attach to the education of the body of the people, both as a mean of improving and preserving posterity, we do not consider its defects as a permanent and necessary cause of decline, but merely as a matter of accidental regulation. If we were to offer an opinion on

the merits of Mr. Playfair's plan, we should declare it to be very harsh and oppressive, without being productive of any better effects than the ordinary system of education, which is adapted to the wishes and inclination of parents; and we are not the less sorry to differ with him on a question of this nature, as we find he disapproves of cultivating in any degree the intellectual faculties of the lower orders, beyond the limits of the trade in which they are destined to be employed.

Upon the general effect of augmented taxation, we have before expressed our concurrence with our author; and in the chapter on this subject, we agree with him in several of his observations, though they are not very original in themselves, or expressed with much clearness or precision.

Mr. Playfair is inclined to consider Mr. Hume's principle of taxation augmenting necessity, as much more operative than he describes it to be, but we are inclined to think that it has been already exaggerated. We quote another opinion of our author on the fine arts, which he considers to be materially injured by the growth of taxation; but if we understand the reasons advanced, at all, they are such as apply to the increase of wealth only.

'Though the increase of taxes, by augmenting the expence of living, and of the necessaries of life, is little felt by the labouring class, their wages rising in proportion; yet a most disastrous effect is produced on the fine arts, and on all productions of which the price does not bear a proportional rise.

'Where taxes are high, and luxury great, there must be some persons who have a great deal of ostentation, even if they have little taste. A picture or a jewel of great value will, very certainly, find a purchaser, but that will only serve as a motive for bringing the fine painting from another country, where the necessaries of life are cheaper, and where men enjoy that careless ease which is incompatible with a high state of taxation.

'When Rome became luxurious to the highest pitch, there were neither poets, painters, nor historians, bred within its walls; buffoons and fiddlers could get more money than philosophers, and they had more saleable talents. Had Virgil not found an Augustus, had he lived three centuries later, he must either have written ballads and lampoons, or have starved; otherwise he must have quitted Italy.

'When Rome was full of luxury, and commanded the world and its wealth, there was not an artist in it capable of executing the statues of its victorious generals.

'Some Greek island, barren and bare, would breed artists capable of making ornaments for imperial Rome.

'It is an easy matter, in a rich country, to pay for a fine piece of art, but a difficult matter to find a price for the bringing up a fine artist.'

Mr. Playfair's next chapter on the causes of decline, discusses the encroachments of privileged bodies, and particularly those of the members of the law. If under the term of encroachment, is meant the entire separation of one profession from another, we do certainly agree with him that this is generally true, and especially so as applied to the military order, the disunion of which for the popular interests is one of the consequences of the increase of prosperity, and one of the permanent and regular causes of decay. But we cannot discover the meaning, much less the merit of his lucubrations on the administration of our law as it relates to property, which appears to us not the less futile and childish, because it is trite and vulgar.

'United in interest, and constantly occupied in studying the law of the country, while the public at large are occupied on a variety of different objects, and without any bond of union, there can be nothing more natural than that they should contrive to render the business which they alone understand, of as much importance and profit as possible.

'In the criminal law of the country, where the king is the prosecutor, and where the lawyers are not interested in multiplying expense or embarrassment, our laws are administered with admirable attention; though, perhaps, in some cases, they are blamed for severity, they are justly admired over the world for their mode of administration.

'It is very different in cases of property, or civil actions, where it is man against man, and where both solicitor and council are interested in the intricacy of the case. Here, indeed, the public is so glaringly imposed upon, that it would be almost useless to dwell on the subject, and, as a part of the plan of this work is to offer, or point out, a remedy, it may be sufficient, in this case, to go over the business once, and leave the examples till the relief is proposed.'

Does Mr. Playfair mean that the multiplication of legal regulations is the effect only of the chicanery of attornies and the tricks of counsel? Is he of opinion that the expence and delays of law, provided its ultimate decision is governed by impartiality, are of such serious importance as to affect the prosperity of a nation, and work the decay of its resources? For our own part, we look upon the incumbrances of legal procedure and the multiplication of regulations, as the necessary consequences of the desirable union of wealth and liberty; we look upon the number of laws as absolutely

essential to the property of the country, and the expence and delay of their administration as very little hindrance to it. Who is there that does not consider the acquisition of property as the more desirable, where its protection is placed on fixed and determinate grounds; and who thinks of acquiring it the less, through the fear of being put by some remote possibility to considerable trouble and expence in defending it? The 'potentia remota' of a law-suit does not often affect the industry of a tradesman or manufacturer; and the great expences which do attend it on its arrival, may possibly be effectual in preventing, by additional terrors, the attacks of violence or fraud.

We forbear to follow Mr. Playfair through the whole of his particular enumeration of the causes of decay. The next chapter upon which we shall briefly remark is that, in which he talks of the consumption of animal food as diminishing population; and the monopolies which, by raising the prices of the necessaries of life, 'augment the price of labour, the rent of land, and the taxes of a country,' which certainly do not bear the appearance of being likely, as Mr. Playfair says, to hasten the crisis of nations more rapidly than any other causes. With respect to the first of these points, we have only to observe, that although the same space of soil, when devoted to pasture, will by no means support the same number of people as when it is employed in the cultivation of corn or potatoes; yet the consumption of animal food, and the consequent depasturage of a great portion of territory, cannot be considered as a very powerful engine of depopulation, when it is recollected, that the desire for animal food, is not a mere abstract and fanciful appetite (as Mr. Playfair represents it), but is the consequence of great wealth, which itself operates in making the necessary provision of corn, though not with the same certainty or convenience, by purchase from the foreign market. We are indeed somewhat entertained with the awful difference between the consumption of vegetable and animal food; this sensible desire for potherbs, and this impolitic appetite for roast beef, the one the test of prosperity, the other the cause of decline.

——— Curius parvo quæ legerat horto
Ipse focis brevibus ponebat oluscula, quæ nunc
Squalidus in magnâ fastidit compede fossor
Qui meminit calidæ sapiat quid vulva popinæ.

With respect to monopoly, Mr. Playfair strenuously insists upon it as an effectual cause of decline. He does

not indeed attribute this deleterious power to that species of monopoly which alone possesses it, the monopoly which is tolerated by the sovereign power as a means of revenue, and which prevails in a greater or less degree in the revenue laws of Spain, Austria, Portugal, and other European nations. This indeed might be considered as one of those instruments of ruin, affecting the wealth of a country, and arising from the badness and impolicy of its governors. But our author, in his eagerness to leave the beaten track, and strike out new discoveries, passes over this branch of monopolies, and attributes the destructive effect to that class only which naturally result from society itself, and do not owe their origin to the ignorance of its governing power. Upon this topic we shall take the liberty of quoting the work before us somewhat at length, because, in truth, we do not sufficiently comprehend our author to be able to epitomise his reasonings: but in doing so we shall give it as a specimen which does not apparently require any answer. The opinions of the public on this subject have been already so much enlightened, and the progress of a right understanding so rapid within these few years, that it would be almost a stigma on the intellectual character of any individual, to represent him as hostile to those measures which are provided by the natural disposition of mankind as a remedy for the defects of nature. Men of these sentiments are really become the by-word of economists, and hostility to monopoly the sure and never failing evidence of ignorance on the great features of national prosperity.

'One of the most alarming circumstances attendant on this situation of things is, that provisions become an object of monopoly, and the most dangerous and destructive of all objects. The law has interfered in regulating the interest of money, but not in the rent of houses or of other use of property. Circumstances may occur, in which the necessity of procuring a loan of money is so great, as to induce the borrower to engage to pay an interest that would be ruinous to himself, and that would grant the lender the means of extortion, or of obtaining exorbitant profit. The same interference would be just as reasonable, wherever the same sort of necessity, by existing, puts one man in the power of another. This is the case with every necessary article of provision, which, indeed, may be considered as all one article, for the price of one is connected with the prices of all the others.

'Provisions, indeed, are, in general, articles that cannot be preserved for any very great length of time; but then again, they are articles of a nature that the consumers must have within a limited time also, and for which they are inclined to give an exorbitant price rather

than not to have. The interference of the law between a man and the use of his property, ought to be as seldom as possible; but it has never been maintained as a general principle, that it ought never to interfere. If it is at any time, or in any case, right to interfere legally, the question of when it is to be done becomes merely one of expediency, one of circumstance, but not one that admits of a general decision.

'A writer of great (and deservedly great) reputation has said so much on this subject, and treated it in a way that both reason and experience prove to be wrong, that it is become indispensibly necessary to argue the point. Monopoly, regrating, and forestalling, which two last are only particular modes of monopolizing, have been considered as chimeras, as imaginary practices that have never existed, and that cannot possibly exist. They have been likewise assimilated to witchcraft, an ideal belief, arising in the times of ignorance. It is now become the creed of legislators and ministers, that trade should be left to regulate itself, that monopoly cannot exist.

'With all the respect justly due to the learned writer who advanced so bold an opinion, it may be asked, since many instances occur, both in sacred and profane history, in ancient times, and in our own days, of provisions, on particular occasions, selling at one hundred times their natural price, (and, every price above the natural one, is called a monopoly price,) how can it be asserted that they may not become an object of monopoly in a more general way, though not at so exorbitant a price?

'How, it may be asked, can this thing, that has so often occurred in an extreme degree, a thing that is allowed to be possible, be compared with the miraculous effect of witchcraft, of the existence of which there does not appear to be one authentic record? The one, at all events, a natural, and the other a supernatural effect. How are those to be admitted in fair comparison?

'If we know that, at the siege of Mantua, the provisions rose to one hundred times their usual price, we may believe the same thing possible; at the siege of Jerusalem, two thousand years ago, and at the siege of Leyden, or at that of Paris. If we know that a guinea is given for a bad dinner at an inn, which is not worth a shilling, merely because some particular circumstance has drawn more people together than can be provided for; and, because hunger admits not patiently of delay, can we dispute the inclination to extortion on the one hand, and the disposition to submit to it on the other?

'If that is admitted, the interference of the law is allowable on the same principle on which it regulates the interest of money, though not to the same extent; that is, it is allowable, in particular instances, where the effects are similar, but not in all instances, because, in all instances, they are not similar.

'The rate of provisions is then liable, on particular occasions, to rise to a monopoly price, such as that of those rare productions of nature, the quantity of which cannot be increased, whatever the demand may be. It follows, as an evident consequence, that the

price increases as the scarcity augments; but, if it only did so, the evil would not be so great as it really is. In the first place, the anxiety attendant on the risk of wanting so necessary an article creates a greater competition amongst buyers than the degree of scarcity would occasion in an article of less necessity and importance. In a wealthy nation, the evil is still farther increased, by two other causes.

'The high price which one part of the society is able to afford, and the wealth of those who sell, enables them to keep back the provisions from the market; the first cause operates in all countries nearly alike, for, anxiety to have food is nearly equal all the world over. But the two last operate more or less, according to the wealth of the buyers and of the sellers, as the eagerness and ability of the former to purchase, and the interest and ability of the latter to keep back from selling, are regulated by the degree of wealth in a country.

'When the necessaries of life become dear, and arrive at a monopoly-price, then all taxes and other burthens laid on the people become a matter comparatively of little importance. In England, where the taxes are higher than in any nation in the world, they do not come on the poor to above three pounds a head; and, of those, at least one-half can be avoided by a little self-denial. But, when the provisions increase one-half in price, it amounts to at least four pounds a head to each person; so that the effect falls on the population of the country, with a most extraordinary degree of severity.

'But, great as this evil is, it has, by the circumstances and nature of things, a tendency to increase the very cause in which it originates. Though the highness of price diminishes the consumption of victuals in general, it diminishes the consumption of vegetable food, or bread, more than it does that of animal food. Though all sorts of eatables rise in price, in times of scarcity, yet bread, being the article that excites the greatest anxiety, rises higher in proportion than the others. This affords an encouragement to gratify the propensity for eating animal food; and this propensity is encouraged by an absurd and mistaken policy, by which (or perhaps rather an affectation of policy) economy in bread is prescribed, and not in other food; so that when people devour animal food, and increase the evil, they think they are most patriotically and humanely diminishing it.'

The subjects of Mr. Playfair's two next chapters, the increase of the poor in rich countries, and the tendency of capital to flow from those situations in which it is abundant to those in which it is scarce, have been already remarked upon in the course of our inquiry. In the latter chapter some observations are offered on the tendency of this depreciation of money. It is urged that 'nations in which this depreciation takes place, can easily command the labour of the others which are not so rich, but that the others cannot afford to pay for theirs: that the obvious con-

sequences of this is the removal of its industry.' It is next asserted that a prejudicial effect is produced by the multiplication of taxes, although those taxes are more easily borne. Upon both of these points we disagree with Mr. Playfair. No apparent or real depreciation of money can permanently take place, but in one of two ways; either by an increase of the capital, or a deterioration of the circulating medium of a country. On the former supposition, the price of the manufactures of a country will necessarily be lowered by competition, and they will of course be more in demand than those of foreign countries. On the latter supposition, though the goods of foreign countries may at first appear cheaper than the home manufactures, it will be soon found, that a proportionably greater quantity of the deteriorated medium will be required to effect their purchase. If the home produce, in consequence of the depreciation of the local medium, sells for twice its former nominal value, the bills of exchange or bullion, which are to purchase the produce of other countries, will also sell like other commodities, for twice their nominal value also. With respect to the effects of this principle on taxation, it is asserted by Mr. Playfair that it causes an increase of taxes, even if there were no other reason for it, though it also counteracts its own operation by making them be borne more lightly. To this it is only necessary to reply, that the increase of taxes which is required in order, as it were, to neutralize the depreciation of the medium, and to make the imposts bear the same relative proportion to the whole wealth of the country, as they did before, can have no real effect whatever on its prosperity; they do not press more lightly on the people, because they are imposed for the very purpose of bearing the same relation as before to their means of payment, and therefore pressing with the same weight. Our author, however, seems to forget that in most countries, and in Britain particularly, some of the more important branches of taxation, a large part of the customs, the stamps, and the duty upon property, being all duties *ad valorem*, adapt themselves without any accessory regulation, to the varying state of the medium of a country, and always preserve their due proportion to the national wealth.

We have now pursued, as far as we have been able, Mr. Playfair's system of the pathology of great empires; and it will be easily seen from the view which we have given of its leading features, that it is neither very accurate nor comprehensive in its description of the origin or symptoms of the diseases which affect the constitutions of states. It is how-

ever possible, that we may not have described with as much precision or fullness as we could have wished, the scope and bearing of Mr. Playfair's remarks, because, in truth, we have not entirely succeeded in overcoming the preliminary difficulty of comprehending them. In this respect our author has certainly an advantage over his commentators, as his oracular obscurity not unfrequently serves as a protection to arguments, which might possibly not prove impregnable if the access to them could be easily discovered.

It remains for us to make a few remarks on the nature of the system which may be the best calculated to obviate the causes of decline, which seem to grow with and accompany the progress of prosperity; and upon this part of the subject we entirely concur with our author in opinion, that we are to look to the governing power of a state for effective regulations, and that those regulations should be employed in counteracting the operations of nature, which are unfavourable to the permanence of prosperity, with the least possible interruption to its ulterior progress. It has been before remarked that the deleterious effects of wealth are chiefly perceptible in the alteration, which they work upon the sentiments and opinions of the people at large; and it follows from this position, that the system which is to secure the permanence of an empire, must restrain wealth, where its tendency is prejudicial to public feeling, and provide an antidote to its progress in such artificial institutions as foster and keep alive the national spirit. 'Nam imperium iisdem artibus retinetur quibus initio partum est.' To trench upon the sources of national wealth, by incumbering it with such direct regulations as sumptuary laws, would be equally injudicious and absurd; but the wise and enlightened statesman will attain the same object by indirect means. He will pursue such a system as will accommodate the numbers of the inhabitants to the produce of a country, and thereby prevent the increase of the poor, and the misery and depravation of sentiment which attend a superabundance of population. He will promote every public institution of a civil or religious nature which can inspire the people with an idea of their own consequence, and with the affection and spirit of a common family. He will preserve the splendid distinctions of merit, the honours of hereditary rank, and every memorial which can serve to refresh or recall the idea of the grandeur or magnificence of the country; above all, he will keep alive the military spirit, by the closest union of feeling and interest between the great mass of the people and the armed force which is set apart for its protection. Such a statesman would not follow the harsh and goading regulations of Lycurgus, and

endeavour to obviate the effects of luxury and riches, by black broth and iron coin; but he would deeply and intimately study the system of Athens, which affords the most brilliant and decisive example of the compatibility of wealth with those institutions which promote the union of public sentiment, and the ardor of national spirit.

The limits of our review will not permit us to offer many observations upon the application which Mr. Playfair makes of his own dogmas to the state of Great Britain. In addition to the causes of decline, which are common to England with other nations, he points out some which are peculiar to it; the national debt; the high rate of taxation; the unprecedented commerce by which she excites the hostility of nations; the poor's rate; and her form of government, which affords a full range for the incroachments of public bodies: against which he sets off some peculiar advantages arising from her insular situation, which preserves the unity of national character; from the political importance of the poor; her religion; her increased commerce with America; the law of patents, by the encouragement it gives to inventions; and lastly, from the singular circumstance, which was left to our author's ingenuity to imagine or discover, that Great Britain is the last nation in *Europe*, which has risen to splendour by commerce and manufactures; that all the rest have had their day, and that there is no reason to believe that it is possible that any country can renew itself.

Amongst this somewhat chaotic enumeration of causes, our readers will perceive many, which it is merely sufficient to mention: and in most of the remainder we concur in opinion with Mr. Playfair. That the poor's rate is a serious incumbrance on the prosperity of the country, without producing any compensation whatever, is an opinion in which we entirely agree with him: but the mode proposed for its reduction by economy and strictness in its administration, appears to us perfectly ineffectual; and we are inclined to think that nothing less than its entire abolition, possibly by prescribing a period at which its relief shall cease to be extended to any other persons than those who are then enjoying it, however it may be productive of immediate misery, is the only method of eradicating this evil. It is equally clear that the immense accumulation of our taxes is of the most serious and weighty importance to the existence of the country; but we do not see any other way of alleviating this burthen than by the utmost frugality in peace and war. With respect to the national debt, Mr. Playfair proposes its reduction upon the following plan: he takes the capital of the kingdom at 2,400,000,000*l*., and proposes the creation of a stock at 2½

per cent. which should annually redeem 50 millions of the debt, and into which every person should be compelled to purchase at par in proportion to his capital, upon which this would operate as a tax of 2 per cent., or 40 per cent. upon income, for 10 years. This scheme will appear to every one equally liable to objection, with those which propose its immediate payment by a proportional tax on all the property of the country. It would oppress the capitalist with the utmost severity, whilst it does not affect the person whose wealth consists in income: it would cause, therefore, the immediate removal of all removable capital; it would affect that which is employed in manufactures, not only because it would be a direct tax upon their profits, but because it would reduce the means of their purchase; and it would be equally unjust to the stock-holder, who as soon as he would be paid would be subject to the same tax, and who would not of course, without compulsion, remove his funds from a situation in which they bore 5, to one in which they would only bear 3 per cent. Every violent and sudden remedy for the evil of a national debt, is in truth equally unjust and impolitic; and we do not see the least occasion to triumph together with Mr. Playfair, in the discovery of a system which would supersede the powerful and equitable operation of the sinking fund.

Mr. Playfair particularly directs his attention in one of the latter chapters of his work, to the consideration of the education of the people of Great Britain, and strongly supports the system of apprenticeships. The mode in which he proceeds to what he modestly terms the refutation of Dr. Smith's opinion upon this subject, is by garbling the arguments which he adduces. 'He maintains,' says he, 'that they would learn better, be more industrious and useful, if employed on wages than if bound for a term of years, and finally, that there were no apprenticeships amongst the ancients.' But it happens that these are merely made use of by that author as subsidiary to the great objections which he urges to the law of apprenticeship, as restraining the competition of a particular trade to a smaller number, and obstructing the free circulation of labour from one employment to another; and it would still remain for Mr. Playfair to shew, even if he could make his objections good, that the advantages to be derived to the morals of young tradesmen by the regulations of apprenticeships, are more than sufficient to counterbalance the disadvantages which arise from them in those particulars.

We have been compelled to be less minute in our remarks upon the latter part of Mr. Playfair's work than we could

otherwise wish, and we shall console ourselves by observing that it appears to us less entitled to attention than the other parts of his inquiry. In the consideration of this question as it relates to Great Britain, his attention is never directed to those causes which operate upon the great leading element of the prosperity of nations, the spirit of the people at large. For our own part, we consider the situation of our country as superior in many respects to that of every other, and as possessing advantages which may secure it from that which has hitherto been the inevitable destiny of every great empire; a territory sufficiently large for the purposes of wealth and population, and incapable of that species of extension which might weaken its power; a constitution which is admirably calculated for the preservation of all our great public benefits, and which guards both against its own corruption and the weakness or folly of its rulers, which have been in other countries the fertile, though adventitious sources of decay; and institutions which are adapted in many respects to preserve and keep alive the national spirit. If, indeed, improvement be particularly necessary in any of those institutions, it is in the system of our public force, which is probably the least qualified of any in Europe for promoting a military spirit amongst the people at large, and which, when properly constituted, is the great and efficacious instrument of its improvement. The use of arms should never become what is termed a separate profession, and be confined to a peculiar description of people; but it should be so arranged as to extend the duties of military service to the greatest possible number of the people, consistently with the discipline of the army, and the other interests of the nation at large. Of this constitution of its military force, France at present affords the most brilliant example, and however painful we find it to derive instruction from an enemy, we cannot help holding it up as worthy of the imitation even of a free state. No nation boasts of a better disciplined army, and none has a population which has shared so largely in the service of their country; and we confess that we are of opinion that no effectual alteration can take place in our system, until we have substituted compulsory limited service which shall press upon a large portion of the people, instead of a voluntary and perpetual engagement which must embrace only a few. We do not, indeed, see on what grounds such a system has been represented as contrary to the spirit of our constitution, for if it meets with the concurrence of our parliament, compulsory service is in no degree more unconstitutional than compulsory taxation; and whilst we allow it to be just to take away a portion of the property

of each individual as the price of the defence of the whole, it surely cannot be unjust to claim his actual service for a limited time. It must be recollected, that in the early period of our history, this was the principle upon which we acted, and that the payment of subsidies was originally a compensation for actual service in the field.

Upon the whole, we have derived very considerable profit and instruction from the perusal of Mr. Playfair's work. It is evidently the production of one who thinks, though not of one who thinks with clearness or precision, or has the habit of expressing himself with ease or perspicuity. The arrangement is highly defective, and the whole view of the subject much less comprehensive than we expected to have found in so bulky a tome.

The work is tolerably well printed in quarto, and contains four coloured charts; No. 1, representing the commercial history of the principal nations of the world; No. 2, the extent, revenue, and population of European nations; No. 3, the exports and imports; No. 4, the revenue and expenditure of Great Britain. These charts are evidently formed on the plan of Dr. Priestley, but the nature of their subjects does not render them equally useful with those which he has produced.

ART. VIII.—*Essays, in a Series of Letters, to a Friend, on the following Subjects: I. On a Man's writing Memoirs of himself: II. On Decision of Character: III. On the Application of the epithet Romantic: IV. On some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of cultivated Taste. By John Foster. 2 Vol. 8vo. second Edit.* Longman. 1806.

THESE essays, and particularly the two first, display considerable depth of reflection, force of discrimination, and vigour of expression. Mr. Foster evidently possesses much originality of thought. His conceptions are perspicuous, and his diction is both elegant and precise. Such a moral and mental history of any individual, as Mr. Foster delineates in his first essay, would certainly be a most valuable acquisition. It would add greatly to our knowledge of human nature, and supply us with many important hints for the conduct of education. But the work itself is so difficult, and supposes the process of self-examination to be begun so early and carried on with so much vigilance and perseverance, that it is not likely ever to be completely car-

ried into execution. But any history conducted on this plan, however imperfect the performance, would be both interesting and instructive. The impressions which lay the basis of character, are often made in very early life, of which the effect remains long after the original impulse is forgotten. Hence our qualities and habits acquire peculiar hues and tendencies, which we can neither alter nor efface; and of which we can only wonder how they were produced. The strongest sympathies and antipathies, to which individuals are liable, and for which we can assign no adequate cause, are often derived from some of the most trivial occurrences of incipient life. Such is the constitution of our nature, that those directions which are given to the tender fibre, are usually the most durable; and the character of man, which may be regarded as the result and aggregate of his habits, seems to be placed in a great measure at the mercy of accident: but this only shews the necessity of beginning education at an earlier period than we are wont to do; and indeed it is the duty of parents to attend, as far as they have power and opportunity, to the moral culture of their progeny even from their birth. Much evil would thus be prevented, and more good produced. A right direction might in general be given to the various appetencies which we bring into the world; the noxious power of fortuitous impression might be counteracted, and those which had a beneficial tendency might be cherished and promoted. The moral as well as the physical world is so constituted that nothing is more necessary, than continual vigilance and industry. Man, from the earliest period of his existence, when he is an infant hanging at the breast, seems to be exposed to the force of apparently fortuitous impressions, on purpose to teach parents the necessity of an early and unintermitted attention to the education of their offspring, to the nurture of the shoots of good, and the eradication of those of evil. As every spot of ground, of which the culture is neglected, is soon covered with weeds; but as those weeds may be prevented, and a more useful produce be procured by patient industry, so the soil of the infant mind may, by strenuous and unceasing culture, be kept free from many prejudices, errors, and vices, with which it will otherwise be overrun. God does not will indolence, but activity; not a torpid supineness, but vigorous exertion. He does not give us the end without first using the means; but, if he puts the means in our power, we alone are to blame if we do not produce the end. He governs the world by second causes, rather than what may be termed immediate volition, that his rational creatures, by obtaining a knowledge of some

of these causes, which either concern their moral or physical good, may be able to employ them in a way conducive to their happiness. By studying the nature of the mind or body of man, and the causes which are calculated to exert a mischievous or beneficial tendency upon either, we may employ them to produce a corresponding change in the one or the other. We cannot alter the original stamina of the man, but we can subject those stamina to almost any habits which we please. The human being, as it comes from the womb, is the most plastic of all creatures, and the most susceptible of the varied influences and modifying effects of education. But if, according to the belief of Mr. Foster, which is intimated in several parts of his work, man brings with him into this fair creation a forcible propensity to evil, which can be counteracted only by a *supernatural impulse,* where would be the use of employing any *natural means* for the promotion of good and the prevention of evil impressions on the heart? In short, would not all moral culture be superfluous, and not only superfluous but impious, as it would, according to his theological hypothesis, be fighting against God? Thus we see into what inconsistencies Mr. Foster has been led in several parts of his essays by the intrusion of one absurd article into his religious creed; and what an incongruity there is between some of his rational convictions and the errors of his belief. We wonder that any man like Mr. Foster, who evidently possesses a strong and cultivated intellect, should in this instance betray such a weakness of judgment; but we trust that it arises not from any prejudice against the truth, but from the want of calm examination. Let Mr. Foster coolly, dispassionately, and according to the rules of rational criticism, examine those passages in the New Testament and in the Old which are supposed to countenance this absurd hypothesis, and he will be convinced that it is a doctrine which derives no support whatever from the sacred writers. We give Mr. Foster this advice with the utmost sincerity and benevolence, because we are well assured that some of those tenets of what he calls *evangelical* religion, which he appears to have embraced, will, if not relinquished, produce inconsistent and inconclusive reasonings in his future works, as they have in several parts of his present; and we should be sorry that any person who has written so well as Mr. Foster, should not write more; or that what he writes should be imbued with any notions derogatory to the true spirit and real meaning of christianity, and quite unworthy of his genius, his taste, and his penetration.

But notwithstanding the incurable hereditary malady with which Mr. Foster supposes the whole human race to be diseased, he seems to ascribe the formation of character principally to the influence of surrounding objects, to fortuitous impressions, and the contagion of example; he seems to imagine that what may be called the direct agency of education, operating in precept and instruction, is less efficacious in forming the character, and giving a permanent direction to the sentiments and the conduct, than some of the diversified circumstances and occurrences of our lives. Books, company, surrounding objects, with the particular associations of ideas which they produce, all conspire to modify the mind, the heart, the sentiments, and disposition of the individual. Sometimes one particular incident or association will give such a powerful impulse to the thoughts or affections, as to produce some predominant propensity, some domineering and resistless passion, which, according to the direction it takes, will suffice either to raise a man to the height of virtue or to sink him in the depths of vice, to make him learned or enterprising, to inflame him with ambition or with avarice. That peculiar bent of mind, which, when it is determined to literature or the arts, is called genius, is usually thus produced; and it is probable that some of the distinguishing characteristics in the minds and hearts, the disposition and the habits of individuals, are derived from the same source. Could we trace the formation of the philanthropist and the misanthrope, of the religionist and the atheist, of the projector and the recluse, of the prodigal and the miser, through the successive stages of their history, we should find that that which gave the first impulse to their predominant propensities, and caused the first link in the lengthened chain of habit, was something apparently trivial, and the effect of which could hardly be expected to last beyond the moment. But those impressions, which seem fugitive and evanescent, are often more durable than brass. They operate invisibly and mysteriously on the interior man; but with a force of which it seems afterwards impossible to avert the effect or to dispel the charm.

The essay 'on Decision of Character,' is a highly rational and valuable production. Decision of character is of incalculable importance in the conduct of life, though we very rarely meet with those who possess it. It is very easy to project, but difficult to execute. It is easy to form resolutions, but it requires energy and perseverance to keep them. Here firmness and decision are so necessary. A decisive character will always command respect; but the character of indeci-

sion must be accompanied with many amiable qualities indeed to preserve it from contempt. Decision of character is equally removed from obstinacy and from weakness; it does not persevere in a purpose which it knows to be hopeless, or is convinced to be wrong; but it does not suffer the intrusions of a sickly sensibility to frustrate the sober dictates of reason. Its determinations are not made this moment to be changed the next: but yet they are not incapable of change. They have not that pliancy which causes them to be new modified by every successive difference of sensation; but they yield to reason when that reason possesses all the cogency of truth. 'The double-minded man,' as the scripture says, or the man in whose character there are none of the strong lines of decision, 'is unstable in all his ways.' Water is hardly more susceptible or less retentive of impressions than he is. His sensibility in general precludes the right exercise of his judgment. He is led by his sensations, and his sensations vary their hues every hour. The motions of his will are like the trepidations of a pendulum, which is never still, but which never moves long in one direction. Nothing great or dignified can be expected from such a character. It has none of the requisites for action, none of the vigour which is wanted in the conflicts of life, in the ascent up the steep of honour, of wisdom, or of virtue. It soon languishes under disappointments, and it is soon terrified or repressed by opposition.

Mr. Foster instances the decision of a virtuous character in the example of Howard the philanthropist.

'The energy of his determination,' says the essayist, 'was so great, that if instead of being habitual, it had been shewn only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner, which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds; as a great river in its customary state is equal to a small or moderate one, when swollen to a torrent. The moment of finishing his plans in deliberation, and commencing them in action, was the same. The law which carries water down a declivity, was not more unconquerable or invariable than the determination of his feelings towards the main object. The importance of this object held his faculties in a state of excitement, which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art, had no power. He had no leisure of feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feel-

ings lost their separate existence and operation by falling into the grand one. There have not been wanting trivial minds to mark this as a fault in his character. But the men of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, like the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness, as if it had been nigh, and beguiled the toilsome length of labour and enterprize by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every moment and every day was an approximation. As his method referred every thing he did and thought to the end, and, as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of omnipotence.'

In the essay on the application of the epithet 'Romantic,' Mr. F. sets out with remarking the indefinite manner in which such terms as Puritan, Jacobin, Methodist, &c. have been employed, and the invidious end to which they have been applied; and he says that 'the epithet Romantic, though it has no similarity to these words in its coinage, is considerably like them in the mode and effect of its application.' He then notices some of the modes of conduct and states of mind to which the epithet may be applied, and others to which it is properly inapplicable. When we say of an individual that he is romantic or has a romantic turn of mind, we generally mean that his imagination has the ascendancy over his reason. A romantic man is apt to view even common objects through a false medium, which increases their bulk, enlarges their dimensions, alters their shape, or distorts their positions. He seems at times to forget the realities of the living world, and to expatiate in a cloudy hemisphere of ideal forms. Losing sight of the exact relations in which he stands to others, of the circumstances in which he is placed, and the powers with which he is endued, he is wont to think and to act like a being of a different nature from ordinary men. He looks forward to the end, without previously considering the adaptation of the means; his wishes become realities, and his anticipations are hardly less certain than past occurrences. When a romantic turn of mind gets hold of a naturally adventurous spirit and sanguine temperament, it will lead him to attempt the most extravagant projects, and the most singular achievements. When a religionist happens to be romantic,

all the spells of delusion seem at once to be fastened on his brain; and the diversified existences and powers of the invisible world, are soon made to start into a visible and palpable entity by the breath of his imagination. But the epithet, Romantic, is often falsely and invidiously applied to states of mind, and to habits of conduct differently modified from those of the vulgar ignorance, credulity, and selfishness. It has been affixed to the noblest exertions of science and benevolence; the sublimest efforts of wisdom and of virtue have been contemptuously termed romantic. Such is the little way in which little minds often endeavour to wreck their spite on minds greater than themselves!!!

The essay on the Aversion of Men of Taste to evangelical Religion, is by far the longest, but we by no means think it the best. It has fewer splendid passages, and displays less acuteness as well as profundity of reflection. Mr. Foster thinks that men whose minds have been habituated to the unrivalled productions of Greece and Rome, and to the more elegant compositions of modern times, have conceived a disgust for what he calls evangelical religion, from the loose and motley jargon in which it has been conveyed, from the coarse diction, in which it has been invested, from the perversion of scriptural terms, the accumulation of incongruous metaphors and ludicrous combinations. All these may have had their effect; but we believe that if they have contributed to render what Mr. Foster denominates evangelical religion more odious than it otherwise might have been to the wise, they have tended in no common degree to make it acceptable to the foolish. And we leave it to Mr. Foster to determine whether any diction, however pure, rich, and flowing, could ever possess such a fascinating power as to recommend the tenets of Calvinism (for such seem the principal ingredients in Mr. Foster's 'Evangelical Religion') to the sober judgment and the dispassionate approbation of the more judicious, the more learned, and reflective part of mankind, who are impressed with a deep sense of the wise and the benevolent government of God. It is the natural deformity, the glaring absurdity, and the inherent fallacy of the Calvinistic tenets, rather than the want of taste or the want of eloquence in their advocates which have brought them into disrepute, which have rendered them the aversion of the good and the scorn of the wise. The blandishments of style may indeed be employed to disguise falsehood and imposture; but it will still be falsehood and imposture.—

A nauseous or a noxious draught may be administered in a cup most tastefully decorated with pearls and jewels; but will it on that account be more acceptable to those who know what nauseous or what noxious is? Will tenets, so nonsensical and so absurd as some of those which are attempted to be propagated under the name of evangelical religion, be the less nonsensical or the less absurd because they are adorned with the metaphorical grandeur of Johnson or the varied imagery of Burke? Let Mr. Foster array one of Whitfield's rhapsodical discourses in all the hues of the most refined and polished diction, and try what effect this will have in multiplying the votaries of his evangelical religion. We believe that the attempt would be quite opposite to his expectations. But we cannot devote any more room in our review to Mr. Foster; we have praised him where we think he deserves praise, and we trust that we have not been either unjust or acrimonious in our censure. His essays contain many excellencies both in thought and composition, and though we differ from him in some points, we recommend his work to the attention of our readers.

ART. IX.—*An Inquiry into the State of the Nation at the Commencement of the present Administration. Fourth Edition, with Additions.* 8vo. 5s. Longman. 1806.

THIS pamphlet, from the usual artifices in aid of ministerial views; from intimations in its introduction, from the evident resources of the writer, and from the effect obviously intended to be produced by the work, was recognized at the instant of its birth, as the exposé or manifesto of the new administration.

A few months previous to the last illness of the late minister (Mr. Pitt,) the parliamentary opposition of that time had announced an intention, if not fixed a day, to bring into both houses, AN INQUIRY INTO THE STATE OF THE NATION. Mr. Pitt's health did not then indicate any alarming symptoms, and all parties had laid in their stores and ammunition; constructed their ovens for hot balls; and were ready for attack and defence. But the health of the minister declining alarmingly, the projected hostilities were suspended; and his death rendered them unnecessary, by opening the fortress of government to the enemy.

This, in common warfare, would have been thought sufficient success. But the wars of factions are interminable; they open even the graves of their enemies, and strive to brand their memories with infamy.

This seems to be the general purpose of the present pamphlet. It has been, we suppose from its dialect, manufactured by some Scottish artist in this branch of trade, from materials prepared for parliamentary orations; for the effect—where it produces effect—is that species of despondence, which an opposition in parliament would chuse to occasion, but in which the new administration will not find its account, unless it can contrast present with former measures, and introduce hope as a relief to despair.

The sentiments and expectations of the public were of this nature. The pamphlet was eagerly perused, and the people, who always love to be frightened, crowded to view the errors and evils from which, they hoped, they were immediately to be delivered.

But weeks and months glided away, and not the slightest symptom of alteration appeared; nay, the public discovered that in changing men they had little hope of materially changing measures; that in the movements towards foreign negotiations; in measures to produce internal union; in the system of taxation, and in the disposal of places and appointments; though the name of the late minister was traduced, his spirit still influenced and ruled the country.

This pamphlet therefore lost its intended effect, and we believe it is now generally considered as A MINISTERIAL APOLOGY FOR DOING NOTHING.

However, as there are many important questions apparently discussed in it, and much evil always arises from referring events to wrong causes, we shall not dismiss it with these general observations.

The writer arranges his disquisitions under three heads. 1, Our foreign relations; 2, Our domestic economy; 3, Our colonial affairs.

In foreign affairs he begins with the history of the third coalition against France.

'1. The first circumstance which strikes us in contemplating the system of negotiation lately pursued by the British cabinet is, that the documents laid before parliament furnish no evidence of any attempts having been made to procure the mediation of our allies for an amicable adjustment of our differences with France. As far back as May 1803, a direct assurance was given by ministers, that they would solicit the mediation of Russia, and in recommending this salutary measure, all parties cordially united. A communication of a pacific nature was received from the French government at the beginning of 1805. His majesty declined entering into any negotiations until he should consult his allies, and especially the Emperor of Russia; but he expressed himself, at the same time, desirous of seeing such a peace established as might be consistent with security and honour.

'It is well known that the dispositions of Russia towards this country were never more favourable, nor her sense of duty towards the rest of Europe more strong, than at the time when the king returned this answer.—Our cabinet then, with the concurrence of all parties, stood pledged to procure, if possible, the mediation of Russia: The dispositions of France were officially announced, at least, to be pacific. Russia was engaged in confidential intercourse with us: His Majesty was advised only to delay entering upon an amicable discussion with France, in consequence of that intercourse with Russia.—Might it not have been expected that our cabinet would seize this happy juncture, to press for the mediation of a court at once so powerful and so favourably disposed, and thus to redeem its pledge, at least, if not secure an honourable termination of the dispute? Yet it is not a little remarkable, that in the whole mass of papers laid before parliament, with a view of detailing the history of the late negotiation, no traces whatever are to be found of any steps towards obtaining the mediatory interference of Russia.

'On the contrary, our communications with that power have been from the beginning of a warlike nature.—The *treaty of Concert*, 11th April 1805, the first result of our negotiations, is framed for the purpose of marching half a million of men against France, in the pay of England, (Art. III.) That a mediator of differences should be in a respectable state of strength, in order to interpose with effect, is not denied; but no power can assume the functions of an umpire after forming such a concert with one of the contending parties. It deserves further to be remarked, that the pacific inclinations expressed in his Majesty's answer to the French message, appear never to have produced any effect on our negotiations. The cabinets of Vienna and St. Petersburgh were engaged in the correspondence which gave rise to the war, as far back as November, 1804. The British government was a party to this intercourse at the same time. The French message was communicated during these negotiations, and no circumstance appears either in the official documents, or in the conduct of the parties, tending to shew that this pacific proposal produced any effect upon the progress of an intercourse avowedly hostile to France.

'But it may be said that the seizure of Genoa rendered it impossible for Russia to mediate, or hold any amicable correspondence with France. To this various answers are obvious. The Russian mediation was first thought of long after the invasion of Switzerland—a violation of the treaty of Luneville infinitely more important to the interest of all parties, than the annexation of Genoa. The incorporation of Piedmont, without any indemnity to the king of Sardinia, was made in express violation of the same treaty, and in contempt of specific engagements with Russia herself: yet this neither prevented Russia from offering her mediation, nor our government from pledging themselves to accept it. But, in truth, it is absurd to lay any stress upon the seizure of Genoa, when the first article of the treaty of Concert, concluded two months before that event, bound Russia and England to league against France in measures of hostility, "without wait-

ting for further encroachments on the part of the French government."'

Considering this pamphlet as intended to contrast the merits of two administrations, we will allow the writer the privilege of attributing misfortunes to errors, after those misfortunes have taken place. But why have his patrons adopted measures in respect to Prussia exactly similar to those he reprobated in a former administration respecting Russia?

Instead of treading back the steps of the former minister, and meeting the propositions of Buonaparte with only an exchange of mediation, Mr. Fox has adopted his plan and his language. He found Prussia, after the victory of Austerlitz, nearly in the situation of Spain, and he imitated the conduct of Mr. Pitt in a proceeding which he had bitterly reprobated, when he converted a timid and doubtful friend into an open and determined enemy.

We have little doubt, as the cabinet of St. Cloud is minutely and completely informed of all occurrences and transactions here, by means of *impartial* neutrals, that both those measures, the rupture with Spain and Prussia, were artfully promoted, if not contrived, by the secret diplomacy of Talleyrand and Fouché.

For what has Britain, or what can Britain gain by a war with Spain or with Prussia? They are forced into the arms of France; such folly saves Buonaparte the trouble of forming excuses for forcing them, and diminishes the number of mediators; a troublesome species, where every desirable object is to be promoted by war. In proportion as the peril of our situation increases, the error of the present minister respecting Prussia is enhanced beyond that of the former minister respecting Spain.

The writer proceeds,

'2. The league appears to have had no precise or definite object in view. To attack France, and try the issue, is the only fixed point of concert. How far the allies were prepared, in the event of their success, to propose such an arrangement as might secure the future independence of Europe, may be determined by a consideration of the purposes for which they avow that the league was formed. These are stated in Art. II, of the treaty of Concert. We shall begin with the independence of Holland.

'By the treaty of Luneville, the independence of Holland was guaranteed, and at the peace of Amiens, France pledged herself to withdraw all her troops from the Dutch territories. It is of little moment to enquire by what circumstances the fulfilment of these stipulations was retarded. The war between France and England finally prevented them from taking effect; but France has repeatedly de-

clared her readiness to evacuate Holland as soon as the other points in dispute should be settled. Suppose the new confederates were successful in the war, and demanded a renewal of the stipulations respecting Holland. France withdraws her troops from that country during the peace which ensues—during the period when it is not her interest to keep troops there. But as soon as a new war breaks out—as soon as the occupation of Holland is of the smallest importance to France, or detriment to us, has she not the means of again overrunning the Dutch territories in a week? The whole of Flanders, from Ostend to Antwerp, from Antwerp to the Wezel, is her's. No barrier remains between the enormous mass of the French dominions, and the little, insulated, defenceless province of Holland. The strongest part of her frontier, the triple line of fortresses which surround France on the north, is opposed to the weakest side of the Dutch territories. Long before the guaranties of Batavian independence could possibly send a man to the Rhine, the French would take Amsterdam, and keep the country as easily as they can defend the rest of their provinces. The Hollanders of this age are no longer the men who inundated their fields to defend their liberty. France has a party in the councils, and in the nation of the republic, and nothing could be more chimerical than to hope that she would meet with any resistance from the unaided patriotism and resources of this state.

'When, therefore, the new alliance professes to have in view the establishment of the Dutch independence, one of two things must be meant: either that nominal independence which consists in the removal of French troops, and which was guaranteed in the treaty of Luneville—or that real independence which consists in security from French influence during peace, and invasion during war; which was obtained for the Dutch by their own spirit and the assistance of their allies at the beginning of the eighteenth century; which they only lost by the conquest of Belgium. To make war for the first of these objects was evidently most unwise: it was attained by the treaties of Luneville and Amiens, and, when attained, was perfectly useless. To make war for the second object was quite absurd, unless those other measures were in contemplation, which alone could secure it; and the treaty of Concert gives us no hint whatever of any such measures. We are, therefore, left to conclude that the allied powers wished to see Holland once more independent, but did not know how to gratify this desire; that they had a general design of freeing the Dutch from French influence, but could discover no means of doing so; that, therefore, they resolved to attack France, but, if successful, they were not prepared with any specific demands in favour of Holland. In so far then as the interests of Holland were concerned, the purpose of the allies was perfectly vague and indefinite; it was merely the purpose of beginning to fight, trying their fortune, and afterwards finding out what they wanted.'

In page 21, he says, the last object of the allies is only in appearance more vague than those already considered, 'The

establishment of an order of things in Europe, which may effectually guarantee its security and independence.' And how is it to be accounted for that Mr. Fox professes the same intention nearly in the same words, whenever he is induced to allude to the subject?

The late minister attributed to the unfortunate operation of events, that England had been rapidly depressed, below the customary level of her power and authority.

The present ministers, if this pamphlet speaks their language, ascribe it to the measures of their predecessors; but it has been owing to a cause which affects the former as well as the latter—to the perversion of the English constitution for temporary purposes. The implied compacts of ministers and ministerial majorities—whatever be the name of the minister, excludes all consideration of political and diplomatic talents; and errors have been and are committed, to which *all* Europe must be the victim, because official and diplomatic talents are not to be created or formed by parliamentary recommendations.

It has been long perceived (though not by the poor creatures thus thrust into offices) that France, the instant she composed her internal strife, if obliged to continue the war, would pass the limits of her proportionate and salutary grandeur.

The late minister continued the war—Why? One powerful reason was, the city, like the Leviathan, bellowed for loans and contracts; and standing on a fluctuating majority, he was unwilling to shake the corrupted mass that supported him.

He has been succeeded by a motley body, whose oratorical virtues have been melting down from the first moment of their approach to St. James's.

Though most of the members of this body profess a particular attachment to an amiable prince, whose wisdom and virtues have been always hostile to those measures which have dissolved the ancient constitution of Europe, and put into jeopardy the whole of his Royal Highness's splendid inheritance; they have adopted most of those measures, and many of their authors and agents. They have not availed themselves of the opinion entertained in Europe, and even by the enemy, of that illustrious prince, in order to offer some inducements to a gigantic power to check a career that must be destructive even to itself. But while a weak premier is lavishing expence on the decoration of palaces to which he knows not who may shortly succeed: while a ****, who has affected the hero, is rummaging the three kingdoms for the smallest circumstances of patronage and power; the minis-

ters for foreign affairs on each side the water, are playing the parts of the spider and the fly—the one, large, bloated, and unwieldy, trusts in his strength; the other affects fear and even respect; while he throws over his antagonist thread after thread, until the proper moment arrive, when he shall plunge his fangs into his side, and terminate his noisy pretensions.

Great Britain is a mere spectator of the general scene of depredation on the continent. How long she will be left in that state, may be a serious subject of calculation to a witty and jocose war minister, that he may combine the *wonderful* effects of discipline and indiscipline, against troops covered with scars and intoxicated with trophies; that he may shew Buonaparte the different consequences of contending with a military orator and military pedant, and with a Sydney Smith, whose name would be of as much importance as an army.

The writer proceeds, in several sections, to animadvert on the absurdity of our mode of negotiation, and on the conduct of the campaign in consequence of it.

Errors, as we have already hinted, are easily detailed in the misfortunes which may be owing to them, only in part.

We do not pretend to justify the manner of forming the last coalition against France; but if Buonaparte had been defeated in Bavaria, as he would have been either by a Prince Charles or a Moreau, the erroneous principles of the combined powers would have been perceived only by those who are called fastidious philosophers. The causes of those errors would not have been long dormant. For cabinets, having no rational and just principles in the selection and appointment of ministers, generals, and civil or military agents, cannot long contend with a military power conducted on scientific principles, and chusing agents by their qualifications, not by the influence of private and party views.

We acquiesce in the description of the erroneous measures of the last alliance; but this acquiescence affords us no consolation; because the successors of the late ministers are the advocates of similar errors and the puppets of similar machinery.

The reputed abilities of Mr. Fox (which are greatly overrated in every capacity but that of an orator) would never, in the reign of George III. have opened to him the door of the cabinet. He was carried into it by the general desire that an opportunity might be afforded to open a negotiation with France, by the favourable opinion entertained of him at the Tuilleries. But the public was in an error respecting that opinion. We do not mean to detract from Mr. Fox's

general character, when we affirm, that the distinction with which he was treated in France, was not owing to that character; but to a plan proposed by Talleyrand and adopted with enthusiasm by Buonaparte, to foster at any expence a considerable party in the English parliament against the English government.

Mr. Fox, from the moment he landed at Calais, to that of his embarkation at his return, was under a strict *surveillance,* though of pretended honours; and when the farce terminated, and the authors were disappointed in Mr. Fox, another of more splendour was to have been played on the imagination of Sir Francis Burdett; if the baronet had not suddenly withdrawn from Paris, to commence the celebrated proceedings of the Middlesex election.

The public (and Mr. Fox himself probably) not being aware of these facts, an opinion was entertained that Mr. Fox's appointment, and the opening of a negotiation for peace were one and the same thing.

Nothing could be more erroneous; and the nomination of the new ministry proves to be a nomination of new persons only; in the same principles, if ambiguities can be so denominated; with the same impracticable views of absurd and ineffective warfare; and with the enormous folly of rousing the courage and uniting the enthusiasm of the people by oppressive taxation in favour of profligate rapacity, and the waste and profusion of random and ill-concerted measures.

The conduct and management of parliament to obtain appointments, which appointments prove to be nullities in the moments of difficulty and trial, while it deprives the nation not only of its constitutional influence, but of all chance of having its best talents selected and employed; enables boys to sport with the burdens of all the classes of an industrious people, and the locusts harboured in the train of oratorical adventurers, to thrive by their miseries.

Is it by exchanging one nullity for another nullity at Vienna, that the minister means to prove his just notion and regard for the delicate and dangerous situation of the house of Austria? Is it by suffering the premier, not only to shelter his former proofs of incapacity under the *broad bottom* of the new firm, but to retain places and emoluments which he neither deserves nor wants? Is it by admitting the superannuations of young persons, and all the artifices to increase the number of places and pensions for those who are dismissed for incapacity, and those who succeed them by mere favour, that the nation is to be inspired with heroic sentiments, greatness of mind, and energy of character?

The author touches on some of these topics when he con-

siders the accumulated probabilities and dangers of invasion from the miscarriage of all the plans of coalition by the late ministers. And are any of those probabilities and dangers lessened by any thing proposed or done by the present administration?

The intercourse of a regular government with a military and despotic usurpation, has difficulties which never appear to have been understood by English ministers. The slow and very limited capacity of Lord Grenville always followed the events of the French revolution at a great distance. He saw it only in its public devastations, and had no conceptions of the circumstances which were to arise from the ashes of the old institutions. All his measures were therefore misjudged, and all his emissaries injudiciously selected. Genius discerns merit. Petty knavery employs its proper representatives; and ignorance and folly are always ignorantly and foolishly served. The late minister devised a melancholy legacy to the public, if it be true that he made it his dying request to his majesty to be advised by Lord Grenville in the choice of his ministry. He secured a short protection and continuance of his own fame: for the name of Pitt never stood so high as at the present moment; when a ministry consisting principally of his declared and inveterate opponents, move in his trammels, scrupulously trace his political steps, and implicitly submit to the guidance of his spirit.

The talents of Britain surely are not in a state of dilapidation. Its progress in the sciences, and in all the branches of political œconomy prove the contrary. Foreigners are astonished to observe our institutions, and the applications of real philosophy to every thing in England, except to the offices and services of government.

This is the period in which extraordinary men should be invited to shew themselves, and not be selected by a minister who cannot know them, either by information or by sympathy.

Under the influence of animating, though not always the most justifiable passions, France first astonished, then subdued, the continent by splendid achievements. Are there no means beyond the sonorous orations of the minister for foreign affairs, or the buffoonery of a dramatic manager? Will the puns of the war-minister—in short, will shameless self-adulation, consisting principally of Irish gasconade, breathe sufficient courage at this awful period into the hearts of Britons? Is it by adding, instead of withdrawing their burdens and oppressions, of which ministers do not participate? Is it by committing the adjustment of those galling evils to a young and inexperienced minister, who adopts only the

failings of his unfeeling predecessor? Is it by clearing offices and places of useless lumber, to fill them with lumber as useless, that the men of this country are to be induced to quit their families, to cover themselves with wounds, or to sacrifice their lives?

The further animadversions, in this pamphlet, on the counsels and conduct of the late administration, may generally be supported—but *cui bono?* If the author would parody his own work, and apply it to the present ministry, it might be of some utility; and we seriously recommend it to him; or to any other writer having similar sources of information, to publish, partly from facts, partly from deductions,

AN INQUIRY INTO THE STATE OF THE NATION ON THE RESIGNATION OR DISMISSAL OF THE PRESENT MINISTRY.

The inquiry might be conducted nearly in the following manner:

The nation may be described as having been misled by counsels originating in the principle of universal selfishness. By Scottish philosophers the term was softened into UTILITY, which is dogmatized by Scottish statesmen and Scottish writers as the universal principle of human action.

When this principle of policy, by means of the late Earl of Bute, reached the British cabinet, it substituted influence for prerogative, and extending that influence through the legislature, it perverted the principal powers of the British constitution.

The fruits of that perversion might be shortly and strikingly delineated, in the origin and consequences of the American war; in the mode of interference with the French revolution; and in all the disastrous events which have placed the greater part of Europe in the power of France.

Britain is hovering on the edge of an abyss, and a change takes place—of what? of ministers.

In what circumstances do the present ministers differ from their predecessors?

This difference should be ascertained by their conduct to *foreign nations*, in *domestic arrangements*, and in those which regard the *colonies*.

In most of these circumstances it would be found that they follow implicitly the steps of their predecessors. They persist in the ridiculous system of forming coalitions against France; and in the treatment of Prussia, they have nearly copied that of the former ministers respecting Spain; with the additional absurdity of appealing to European powers, buttoned up in the pockets of Buonaparte.

They pretend to meditate expeditions without any practicable objects, and to send armies, when they can agree

on the method of forming them, to hold out our remaining allies to the sword of the enemy.

They trust their domestic safety to—CATAMARANS!! introduced by the *sage* counsels of a *Sidmouth* and a *Hawkesbury* —as the Trojan horse was introduced to *save* Troy. The only chance these *cunning* statesmen can have of being remembered by posterity is their having, in their own imaginations, outwitted *Fouché*, and by means of his own spies, snatched the catamarans out of his hands.

Here the author might pronounce a panegyric on Lords Sidmouth and Hawkesbury, and shew, if he can, the advantages to the public, of pensioning them and their families. He might also make some reflections on the use of atrocious auxiliaries in war, which have been abandoned, as contending states have advanced in civilization. He should point out the consequences of the revival of the ancient uses of serpent-pots, assassins, poisoned arms, poisoned springs and magazines, the refusal of quarter, and the torture of prisoners.

When he had described the consequences of this conduct, in regard to foreign nations, he might direct his view to the internal state of Britain.

It is said (but we only speak the language of rumour) when the names and the appointments of the new ministry were submitted to his majesty, *it is said,* he archly observed, Would not this list of *clever* fellows be improved by the intermixture of more men of character? It was answered, 'The French ministers and agents are not distinguished for their good characters.'—Ho! ho! is that the reason?

The pretence of changing one set of orators for another set of orators, carries on the very front of it the strongest stigma of folly. Every thing in Europe has proceeded naturally from the corrupt fermentation of old societies, passing almost spontaneously into new forms. These transitions are not terminated. Our ministers and the adherents which are forced on them, gaze with amazement on the diversified and unexpected events; not having the faculties to refer them to principles, and not seeing the links of the great revolutionary chain which is thrown over the necks of the surrounding states.

In other circumstances, an amusing description might be given of English declaimers addressing manifestoes to such states; and of great logicians, affecting, by a tawdry species of oratory, to change the temperament and disposition of nations, to make heroes of shop-keepers, of men-milliners, and of the panders of brothels and club-houses.

But the circumstance of the worst omen, and of the

greatest astonishment is, that a prince of real genius, of extensive knowledge, and of the highest accomplishments, should commit all his future hopes to such men.

Whatever self-adulation may alledge; whatever the flattering flippancy of their newspapers may affirm; their efforts, their measures, and their actions, prove them INCOMPETENT, when brought to the lofty and gigantic standard of the Tuilleries. In the single office of the Rue de Bacque, there is more political information, more actual science; more genuine philosophical metal, though mixed with revolutionary dross, than in the whole of the British ministry, which certainly possesses eloquence, wit, and humour, and almost every thing except the very elements of political science.

When the character and even the existence of the country may be at stake, the mind of the minister to whose care it is peculiarly committed, seems to wander after curious and strange conceits: having no sober impressions of utility, and never taking comprehensive and practicable views of a great and important subject, he always shews a depraved taste for petty paradoxes and trivial puns.

What, in such a situation, would have a full and salutary effect on the whole country? THE CONDUCT OF THE PRINCE.

If the talents of his royal highness would assume their own lustre; if he obeyed the dictates of his own mind, and not those of his counsellors, every thing desirable to Britons would follow. For every man who has studied the character of the Prince of Wales, knows his genius wants firmness only, to be on a level with the high and awful requisitions of his present situation.

His royal highness's numerous accomplishments are unknown to the public; or they are distorted by a species of moral refraction, by passing through the characters which generally surround him. Among his royal highness's apparent favourites, how many can be justly denominated his friends? How many, and how refined are their efforts, to impose the language of flattery for that of real admiration? Which of them, on the occurrence of any untoward incident, has attempted with delicacy and dignity to hint proper information and advice? And when his royal highness has condescended to bestow confidence, in what instance has it been used to his personal honour, or to the real advantage of his royal highness's inheritance?

And yet these persons are introduced to the public (which knows them) as the heroes of wisdom and integrity who are to save it. Corruption is to expire beneath the strokes of public virtue, given by their strong and *pure* hands; and if any

creeping roots should send forth new suckers, they are not to escape the vigilant eyes of their relations, creditors, and dependents in the several offices of the state.

His majesty, in early youth, supposed he had found great and virtuous men, when he surrounded himself with the *honest* and sturdy Scots; the consequences are recorded in everlasting characters in the history of this country. The prince has either chosen or admits his counsellors, principally from the Irish, whose prominent characteristics are vivacity, extravagance, and gasconade: every thing by them is embellished, exaggerated, and affectedly generous, and their language is always hyperbolical; they are lively, jovial, bullying, lovers of women and good cheer—some of them, however, possessing great facility of certain thoughts, and a happy manner of expressing them: but if his royal highness rely on the COUNSELS of such men in matters of high moment, or in matters of prudence, he may pay with his inheritance for a few pleasing flashes of wit, or a few soaring flights of imagination. HAVE NOT THE BEST STATESMEN OF ENGLAND ALWAYS BEEN ENGLISHMEN? But it may be said, where are they? The elements of genius and valour are afforded in all periods equally; but the art of combining or the stimuli to their production, are not always alike. Though great minds are not inheritances, and heroes and statesmen are not propagated—the ancient houses of this country are not wholly without their representatives.

The jolly, but truly honourable NORFOLK, whose talents are of a superior order; whose character has never been contaminated by corruption, and whose property and popularity would command provinces—what would be the effects of his vigorous and incessant efforts, when compared with those of adventurers, who spin cobwebs in parliamentary debates, and cover important truths with masses of words, without discussing or comprehending them?

In the primary and essential qualities of real genius and talent; in knowledge duly arranged; in information veiled with modesty; in patriotic and private honour; in all the properties which interest those who do not substitute the ears for the understanding, and fancy for wisdom and virtue; the Earl of Chichester rises on a comparison with the most accomplished of his ancestors!

We could proceed in this honourable list, and add other names, if we were called upon—we only mean, that at this tremendous moment, the Prince of Wales should *obviously* diffuse the influence of his high rank and fortune on objects worthy of his regard.

It is by drawing out the first talents, not those of wit and

humour, but those of wisdom and virtue (which have been long neglected !) ; it must be by obeying the dictates of such talents, by VOLUNTARY SACRIFICES, AND BY SHEWING A COMMON FEELING WITH ALL THE INHABITANTS OF THE COUNTRY, that they can be induced to form a *barrier* against the plan of universal dominion, which is every day rendered more practicable. It is wholly in vain, that the votaries of dissipation, luxury, and profligacy, call on the numerous classes of oppressed labour and industry, for union and patriotic energy ; while those classes are gradually rendered unsusceptible of a common feeling, and are coldly deliberating on the comparative effects of the mandates of a victorious enemy, and the endless requisitions of domestic and ineffectual projects !

To produce any thing like national hope, public men *must* be found, who instead of bursting in hungry crouds into the abandoned places of their predecessors, and proclaiming with indecent folly their long and gormandizing festivities—who, instead of continuing and increasing the shameful burthens of sinecures, extravagant pensions, and fraudulent superannuations; will commence their career with acts of real and generous self-denial. The novelty would give it peculiar effect; and a national spirit might be roused, on which some plan of national defence and national security might be practicable. But without the SYMPATHY OF THE WHOLE PEOPLE, the conceits, and jokes, and contrivances of a Windham, are not worth the paper on which they are printed. There are not ten men in Britain, left to their choice, who would entrust themselves to such conceits : for if some persons of real and practicable wisdom, some acknowledged and popular minds, should not be soon employed, to engage the HEARTS OF THE PEOPLE, the past evils of French outrages will be comparative happiness to those which may be inflicted on Britain : and the misery of ages will be the certain consequence.

On our policy respecting the colonies, we shall follow the example of the writer, and defer our observations until his have appeared ; but, as we suspect, he will be the advocate of the bills depending in parliament, in favour of the American claims, we shall just observe, that in the relative situation of Britain and America, and on the supposition that they have a common interest in the preservation of some degrees of political and civil liberty on the earth ; it is not the true policy of either to favour commercial speculations to the injury of the English navy ; on the increase and on the proper use of which the prosperity and happiness of America as well as Britain may depend.

If the British navy be checked and sacrificed to commercial views and the prosperity of planters and merchants, and the enemy should reach and establish himself in SOUTH AMERICA, the peace and fate of the world will be at his disposal, and liberty will be the subject only of history.

ART. X.—*Account of the State of France and its Government during the last Three Years. By Israel Worsley. Small* 8vo. *pp.* 267. Johnson. 1806.

MR. Israel Worsley had established a school in France immediately after the revolution, " in which interesting employment he had been flattered by the prospect of the most brilliant success." As the government had held out every encouragement to houses of education, and in many cases, where the *respectability* of the teachers justified it, had given out of the national domains premises free of rent, Mr. W. expected that an establishment *like his* would have been rather the object of their care, than of their censure: but the Emperor Napoleon was not convinced of the importance of the seminary of Mr. Israel Worsley, who was arrested and sent to Verdun. After various adventures, the author escaped into Holland, and from thence into England, where he naturally conceived, that curiosity would be on the stretch to learn some news of that country, from whose bourne so few travellers have lately returned; and he accordingly presents his countrymen with an account which, we fear, will disappoint the expectations of those who do not reflect, that a prisoner's history of men and manners must very much resemble a blind man's description of a landscape. Each must derive a great deal from *hearsay.* Indeed Mr. W. confesses that some of the information which he now communicates to the public, was received from the intelligent gens d'armes, who conveyed him from Mons to Verdun.

There is very little of interesting matter in this writer's account of France and its government. The necessity of filling a volume seems to have occasioned the introduction of much *old news.* We find among other things a compliment to the memory of our late Premier who, it seems, was regarded by the inhabitants of the Low Countries ' as the best friend to the interests of their country, because in him they hoped to find the deliverer of Europe.'

The *echauffeurs* are a race of gentlemen of whom we recollect no resemblance since the days of the Mohocks, whose

exploits are recorded in the Spectator. Mr. W. gives the following account of these worshippers of Vulcan:

'An occurrence has lately taken place in Flanders, which is not generally known in England, and may be mentioned to show the disposition of the present government of France. An alarm of personal danger has been raised amongst them, by the arrest of a considerable number of persons, upon a pretext that is not satisfactory to the public. A company of men, who are known by the name of *echaufeurs*, or warmers, have infested the Low Countries for some time past. The sons of some good families are supposed to be connected with them, who, being dissipated and extravagant, are not supplied by their parents with the adequate means of indulgence, and have allied themselves to characters notoriously bad, in order to make depredations on the property of others. It is said, that they are very numerous; that they are dispersed in different directions, keep up a regular correspondence, and are united as in a common cause. Their custom has been, to beset a house in the country, sometimes in large bodies; and having gained admittance, to hold the feet of the master, mistress, or other principal person they found, close to the fire, or over it in the flame, in order to make them declare in what place their most valuable property was concealed; and when they had taken it, they decamped. These circumstances have actually taken place in the neighbourhood of Brussels; and some persons have suffered long and severe fits of illness, both from the fright, and from the wounds they have received. It is now nearly two years since the gendarmerie began to take these people up; and it has been pretended, that the ramifications of this evil spread so wide, that the most perfect secrecy was necessary, in order to insure the arrest of the remainder of them; of course, none have yet been brought to their trial. Many respectable housekeepers, of good character, have been arrested and detained in prison; some of them of extensive property, who cannot be supposed to be connected with this infamous band. In the month of August it was currently reported, that the persons arrested amounted to four hundred, all of whom remained without evidence, or proof of guilt, within the walls of their prison. It must be presumed, that some other than that of the *echaufuge*, is the cause of such numerous arrests; and it threw for a time a damp on the minds of the people of the Low Country, to whom this affair seems to have been confined. A proof, amongst many others, that the government of France gives an account of its conduct only when it pleases, and in a manner which is most agreeable to itself.'

The leapers are another rare species of the human genus:

'The French have some battalions of troops unlike any that we know: they are called leapers, and are trained to the greatest agility and skill in corporeal movements: they accompany a corresponding number of cavalry into the field, whose horses are accustomed to carry double, and not to start when a man leaps up behind the rider. Their evolutions are made with wonderful rapidity; they gallop away

to the place where they are required to act, and immediately the leapers jump down, form themselves into a line of battle behind the horses, and become a separate army. When their orders are executed, or they meet with a repulse, they jump up again, each behind his companion, and are carried off in safety to another place.'

If the flotilla from Boulogne should import any of these light demi-cavalry, we hope that Mr. Astley of the Royal Amphitheatre may be able to increase his troop by taking some of them *alive*.

As Napoleon and his friend Talleyrand are ever fertile in expedients, we should not wonder if a regiment of *echaufeurs* were embodied, and armed with pistol tinder-boxes and warming-pans. We trust the engineers of the Phœnix and Sun fire-offices will give a good account of this part of the enemy's force.

The apparatus of the guillotine, according to Mr. W. in neatness of mechanism and velocity of movement rivals the most ingenious of our patent machines.

N.B. 'The weight of the axe, which is made with a slanting edge, like our ivory cucumber slices, is forty pounds.'

As a schoolmaster's head, 'one small head,' carries all his wealth, we wonder that Mr. Worsley should regret his banishment from the vicinity of such an instrument.

ART. XI.—*Memoirs of Richard Cumberland, written by himself.* 4to. 1*l.* 11*s.* 6*d.* Lackington. 1806.

HE who proposes to entertain the world with his own biography, undertakes a task of considerable embarrassment and perplexity. The public are naturally disposed to inquire by what means the author has succeeded in persuading himself that the events of his own life are of sufficient interest and importance to be introduced to their attention, and how he has fortified himself in the resolution of challenging a severe and impartial scrutiny of his own merits. But though there may be many who are exempt from the influence of that delusion, which magnifies to the mind all objects nearly connected with itself, and who may therefore wonder at the boldness which prompts any one to become his own historian, yet we know not if the practice be such as merits to be very severely reprehended, or very actively discouraged; at least when resorted to by men who, by their known integrity and honour, have given the public a pledge for as much impartiality as can reasonably be expected from human

nature. In such cases we may at least be assured that the facts recorded are authentic, and founded on the best of all possible evidence, the personal knowledge of the writer; and it is no trifling advantage to be relieved from the uncertainty which is incident to the perusal of a narrative compiled from scattered papers or accidental communication.

With respect to the volume before us, we confess with great satisfaction, that the uneasiness with which we naturally sat down to listen to all that the writer was to tell us about himself, soon wore away, and was succeeded by very different feelings. Mr. Cumberland certainly does not say too much when he promises the reader that 'if he be candid, he will not be disgusted, and that if he be easily amused, he will not be disappointed.' On the candour of the public, there certainly is no unreasonable demand, and their desire of entertainment will meet with abundant gratification.

A considerable portion of the interest and attraction of these Memoirs is derived from the variety of anecdotes, with which they are enriched, relative to some of the most distinguished persons of his time, for the most part literary, with many of whom it was the author's fortune to be on terms of intimate familiarity. The general merits of the work may be very briefly stated. It is written in an easy unambitious flowing style; frequently animated by no ordinary degree of sprightliness and vivacity, disfigured sometimes by affectation and false taste, and sometimes sinking into tedious and feeble garrulity. It exhibits uniformly a spirit of benevolence and liberality, which confer the highest honour on the feelings and habits of the writer; though we could have wished that he had suppressed that fretful propensity to complaint which is visible throughout the volume, and which, however it may have been excited by unworthy usage, must always discredit the firmness and equanimity of those who permit themselves to indulge it. These pages, in short, are the production of one who has the very highest pretensions to the sentiments of a gentleman, and the erudition of a scholar, and will be impatiently resorted to, by all who are capable of estimating the value of those characters. Besides, we can scarcely imagine that our countrymen will be so ungrateful as to receive with indifference a narrative offered them by so old and venerable a servant of the public, one who, if he cannot advance a very powerful title to the inspiration of genius, may at least claim the truly enviable praise of singular activity of mind, invariably employed in the cause of virtue, and in the communication of guiltless entertainment and valuable instruction.

Before we proceed to select such specimens of the work as we hope may make our readers discontented till they have consulted the whole, we shall venture to notice a very few of its subordinate blemishes, sincerely wishing that many future editions will give Mr. C. an opportunity of correcting them. In page 220, we read, 'I had fairly *earnt* it,' which is a rank vulgarism. The use of the word 'inspiration,' in the following sentence, is scarcely warrantable: 'I confess it would be a vanity serving only to expose my degeneracy, were it accompanied with the *inspiration* of no worthier passion.' We greatly doubt whether the word *querulential* be legitimate English; and the word 'suscitation,' p. 386, and 'located,' ('Here he has located some of his liveliest scenes,') p. 476, are, to say the best, insufferably pedantic. At one period of Mr. C.'s life a considerable portion of his time was spent in Ireland, where, we presume, he acquired the notion of being 'indignantly regardless,' p. 360, which reminds us of the reflection of Costard, in the play,* who on being led away to prison consoles himself by saying, 'I thank God, I have *as little* patience as another man, and *therefore* I can be quiet.'

The volume commences with an account of Mr. Cumberland's family, and he may justly boast of ancestors illustrious for their piety, benevolence, and erudition. His father was grandson of Dr. Richard Cumberland, who was consecrated Bishop of Peterborough in 1691, author of the work entitled De Legibus Naturæ, composed in opposition to the fashionable impiety of Hobbes. His mother was the younger daughter of that illustrious scholar Dr. Richard Bentley, master of Trinity College, and was the Phœbe of Byron's Pastoral in the Spectator. Of that formidable critic a very pleasing and amiable portrait is exhibited, which represents him as divested of all the terrors of learning, and all the sternness of controversy; generous, benevolent, alive to all the milder charities of domestic life, and not intolerant of the usual courtesies of society. The memory of his parents, especially of his mother, is consecrated by the author in a style of eulogium, somewhat highly coloured. But who can blame the enthusiasm of a son, when dwelling on such recollections?

Mr. Cumberland himself was born in February, 1732, at Cambridge, in the master's lodge at Trinity College, under the roof of his grandfather Bentley. At this point of his narrative, he stops to take the following gloomy perspective of his future life:

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* Love's Labour Lost.

'When from the date, at which my history now pauses, I look forward through a period of more than seventy and two years, I discover nothing within my horizon, of which to be vain-glorious; no sudden heights to turn me giddy, no dazzling gleams of fortune's sunshine to bewilder me; nothing but one long laborious track, not often strewed with roses, and thorny, cold and barren towards the conclusion of it, where weariness wants repose, and age has need of comfort. I see myself unfortunately cast upon a lot in life neither congenial with my character, nor friendly to my peace combating with dependence, disappointment, and disgusts of various sorts, transplanted from a college, within whose walls I had devoted myself to studies, which I pursued with ardent passion and a rising reputation, and what to obtain? What, but the experience of difficulties, and the credit of overcoming them; the useful chastisement, which unkindness has inflicted, and the conscious satisfaction of not having merited, nor in any instance of my life revenged it?'

That Mr. C. has had much to complain of, we are willing to allow, but he has also had much to be thankful for; and we scarcely think that the sequel of his relation will be found to warrant so dismal and desponding a prelude.

At the age of six years the author was sent to Bury school, and as the time of his family was then divided between Cambridge and Stanwick in Northamptonshire, the rectory of his father, the holidays which were spent at Trinity Lodge gave him those impressions of love and veneration for Dr. Bentley, which, though at that time so young, he has never yet lost. From Bury, at the age of 12, he was removed to Westminster, where he did not remain longer than a year and a half. At the early age of 14, he was transplanted to Trinity College. The reader does not travel to this period of the life without being indulged with copious specimens of the author's juvenile compositions in English verse. These are, without question, very respectable exercises, and highly creditable to the rising talents of Mr. C.; but, though we are disposed to make every allowance for the fond complacency with which every one surveys the contents of his own port-folio, yet we cannot prevail on ourselves to approve the practice of forcing such performances on the notice of the public. They certainly can add nothing to the stock of national poetry, and, we should apprehend, can afford but little rational gratification to the vanity of an author. It is by the exertions of the ripe and finished understanding that literary reputation must stand or fall: it is therefore a pitiful and mistaken ambition which prompts the man to make a parade of the labours of the school-boy. If his maturer performa-

ances have acquired him solid and permanent distinction, his fame can be little advanced by the display of his earlier effusions; if not, the wonders of his unfledged fancy will only shew how much he has declined from the promise of his younger days.

The period of Mr. C.'s residence at Cambridge was distinguished by such intense diligence as greatly endangered his life. Of his mathematical studies and scholastic disputations we have a minute account, which shews the powerful emulation and thirst for distinction which then animated his pursuits. He is thence led into a discussion of the merits of the mode of education at Cambridge, and the benefits arising from the argumentative course of exercise which is there used to discipline the mind into correct habits of thought. The following reflections on the evil consequences resulting from a defective cultivation of the reasoning powers may be selected as a characteristic specimen of the style of these Memoirs. We conceive that the passage will be found to exhibit more of colloquial sprightliness and animation, than of the excellencies of chaste and correct composition:

'There are also others, whose vivacity of imagination having never felt the trammels of a syllogism is for ever flying off into digression and display—

'Quo teneam nodo mutantem Protea formas?—

To attempt at hedging in these cuckows is but lost labour. These gentlemen are very entertaining as long as novelties with no meaning can entertain you; they have a great variety of opinions, which, if you oppose, they do not defend, and if you agree with, they desert. Their talk is like the wild notes of birds, amongst which you shall distinguish some of pleasant tone, but out of which you compose no tune or harmony of song. These men would have set down Archimedes for a fool, when he danced for joy at the solution of a proposition, and mistaken Newton for a madman, when in the surplice, which he put on for chapel over night, he was found the next morning in the same place and posture fixed in profound meditation on his theory of the prismatic colours. So great is their distaste for demonstration, they think no truth is worth the waiting for; the mountain must come to them, they are not by half so complaisant as Mahomet. They are not easily reconciled to truisms, but have no particular objection to impossibilities. For argument they have no ear; it does not touch them; it fetters fancy, and dulls the edge of repartee; if by chance they find themselves in an untenable position, and wit is not at hand to help them out of it, they will take up with a pun, and ride home upon a horse laugh: if they can't keep their ground, they won't wait to be attacked and driven out of it. Whilst a reasoning man will be picking his way out of a dilemma, they, who never reason

at all, jump over it, and land themselves at once upon new ground, where they take an imposing attitude, and escape pursuit. Whatever these men do, whether they talk, or write, or act, it is without deliberation, without consistency, without plan. Having no expanse of mind, they can comprehend only in part; they will promise an epic poem, and produce an epigram: in short, they glitter, pass away, and are forgotten; their outset makes a shew of mighty things, they stray out of their course into bye-ways and obliquities, and when out of sight of their contemporaries, are for ever lost to posterity.'

A contested election for the county of Northampton, in which the father of Mr. C. exerted himself very prominently in support of the whig interests, occasioned the introduction of his family to Lord Halifax, then high in office and lord-lieutenant of the county. His lordship was afterwards pleased to appoint the author his private confidential secretary, a situation which his zealous attachment to college caused him to accept with reluctance. In due time he was elected a fellow of Trinity College, and the reader is indulged with a description of the examination he underwent on the occasion, and a very amusing portrait of the celebrated Dr. Smith. This circumstance, however, did not discontinue his connection with Lord Halifax. The painful separation from his family required by his attendance in Downing-street, at last suggested to his father the project of an exchange of livings with Mr. Knight, the vicar of Fulham; an event which procured our author the acquaintance of that celebrated wit, and profligate courtier, Dodington, who had a pleasant villa at Hammersmith, which, in a spirit of facetious contradiction, he called La Trappe. At La Trappe Mr. C. became a frequent guest, and there, as well as in London and at his seat in Dorsetshire, had abundant opportunities of contemplating the character of this extraordinary man. The delineation he gives of his magnificent host is in a very happy style of animated and amusing description. Our readers may judge of it by the following specimen:

'Our splendid host was excelled by no man in doing the honours of his house and table; to the ladies he had all the courtly and profound devotion of a Spaniard, with the ease and gaiety of a Frenchman towards the men. His mansion was magnificent, massy, and stretching out to a great extent of front with an enormous portico of Doric columns ascended by a stately flight of steps: there were turrets and wings that went I know not whither, though now they are levelled with the ground, and gone to more ignoble uses: Vanbrugh, who constructed this superb edifice, seemed to have had the plan of Blenheim in his thoughts, and the interior was as proud

and splendid as the exterior was bold and imposing. All this was exactly in unison with the taste of its magnificent owner, who had gilt and furnished the apartments with a profusion of finery, that kept no terms with simplicity, and not always with elegance or harmony of style. Whatever Mr. Dodington's revenue then was, he had the happy art of managing it with that regularity and œconomy, that I believe he made more display at less cost, than any man in the kingdom but himself could have done. His town-house in Pall-Mall, his villa at Hammersmith, and the mansion above described, were such establishments as few nobles in the nation were possessed of. In either of these he was not to be approached, but through a suite of apartments, and rarely seated but under painted ceilings and gilt entablatures. In his villa you were conducted through two rows of antique marble statues ranged in a gallery floored with the rarest marbles, and enriched with columns of granite and lapus lazuli; his saloon was hung with the finest Gobelin tapestry, and he slept in a bed encanopied with peacock's feathers in the style of Mrs. Montague. When he passed from Pall-Mall to La Trappe it was always in a coach, which I could suspect had been his ambassadorial equipage at Madrid, drawn by six fat unwieldy black horses, short docked and of colossal dignity: neither was he less characteristic in apparel than in equipage; he had a wardrobe loaded with rich and flaring suits, each in itself a load to the wearer, and of these I have no doubt but many were coeval with his embassy above mentioned, and every birth-day had added to the stock. In doing this he so contrived as never to put his old dresses out of countenance by any variations in the fashion of the new; in the mean time his bulk and corpulency gave full display to a vast expanse and profusion of brocade and embroidery, and this, when set off with an enormous tye-periwig and deep-laced ruffles, gave the picture of an ancient courtier in his gala habit, or Quin in his stage dress; nevertheless it must be confessed this style, though out of date, was not out of character, but harmonized so well with the person of the wearer, that I remember when he made his first speech in the house of peers as Lord Melcombe, all the flashes of his wit, all the studied phrases and well-turned periods of his rhetoric lost their effect simply because the orator had laid aside his magisterial tye, and put on a modern bag-wig, which was as much out of costume upon the broad expanse of his shoulders, as a cue would have been upon the robes of the Lord Chief Justice.'

The following passage conveys a tolerably correct idea of the political morality of Dodington:

'Being a man of humble birth, he seemed to have an innate respect for titles, and none bowed with more devotion to the robes and fasces of high rank and office. He was decidedly aristocratic: he paid his court to Walpole in panegyric poems, apologizing for his presumption by reminding him, that it was better to be pelted with roses than with rotten eggs: to Chesterfield, to Winnington,

Pulteney, Fox, and the luminaries of his early time, he offered up the oblations of his genius, and incensed them with all the odours of his wit ; in his latter days, and within the period of my acquaintance with him, the Earl of Bute in the plenitude of his power was the god of his idolatry. That noble lord was himself too much a man of letters and a patron of the sciences to overlook a witty head, that bowed so low, he accordingly put a coronet upon it, which, like the *barren sceptre* in the hand of Macbeth, merely served as a ticket for the coronation procession, and having nothing else to leave to posterity in memory of its owner, left its mark upon the lid of his coffin.'

About this time Lord Halifax retired from administration, and Mr. C. became ' an ex-secretary to an ex-statesman ;' a circumstance which gave him leisure to commence his dramatic career, and to form an attachment which ended in his marriage. The lady was a Miss Ridge, the daughter of a family remotely connected by blood with that of the author, to whom he was united in the year 1759, having first obtained, by the patronage of Lord Halifax, a small establishment, as crown agent for the province of Nova Scotia.

On the accession of his present majesty, the writer accompanied Lord Halifax, who was appointed lord-lieutenant of Ireland, to Dublin, in the post of Ulster secretary. His residence there, furnishes him with the opportunity of much amusing narrative. His portrait of George Faulkner, the celebrated printer of the Dublin Journal, is executed with singular felicity.

' I had more than once the amusement of dining at the house of that most singular being George Faulkner, where I found myself in a company so miscellaneously and whimsically classed, that it looked more like a fortuitous concourse of oddities, jumbled together from all ranks, orders, and descriptions, than the effect of invitation and design. Description must fall short in the attempt to convey any sketch of that eccentric being to those who have not read him in the notes of Jephson, or seen him in the mimicry of Foote, who in his portraits of Faulkner found the only sitter, whom his extravagant pencil could not caricature ; for he had a solemn intrepidity of egotism, and a daring contempt of absurdity, that fairly outfaced imitation, and like Garrick's Ode on Shakespear, which Johnson said " defied criticism," so did George in the original spirit of his own perfect buffoonery defy caricature. He never deigned to join in the laugh he had raised, nor seemed to have a feeling of the ridicule he had provoked : at the same time that he was pre-eminently and by preference the butt and buffoon of the company, he could find openings and opportunities for hits of retaliation, which were such left-handed thrusts as few could parry : nobody could foresee where

they would fall, nobody of course was fore-armed, and as there was in his calculation but one supereminent character in the kingdom of Ireland, and he the printer of the Dublin Journal, rank was no shield against George's arrows, which flew where he listed, and fixed or missed as chance directed, he cared not about consequences. He gave good meat and excellent claret in abundance; I sate at his table once from dinner, till two in the morning, whilst George swallowed immense potations with one solitary sodden strawberry at the bottom of the glass, which he said was recommended to him by his doctor for its cooling properties. He never lost his recollection or equilibrium the whole time, and was in excellent foolery; it was a singular coincidence that there was a person in company, who had received his reprieve at the gallows, and the very judge who had passed sentence of death upon him. This did not in the least disturb the harmony of the society, nor embarass any human creature present. All went off perfectly smooth, and George, adverting to an original portrait of Dean Swift, which hung in his room, told us abundance of excellent and interesting anecdotes of the Dean and himself with minute precision and importance irresistibly ludicrous. There was also a portrait of his late lady Mrs. Faulkner, which either made the painter or George a liar, for it was frightfully ugly, whilst he swore she was the most divine object in creation. In the mean time he took credit to himself for a few deviations in point of gallantry, and asserted that he broke his leg in flying from the fury of an enraged husband, whilst Foote constantly maintained that he fell down an area with a tray of meat upon his shoulder, when he was journeyman to a butcher: I believe neither of them spoke the truth. George prosecuted Foote for lampooning him on the stage of Dublin; his counsel the prime serjeant compared him to Socrates, and his libeller to Aristophanes; this I believe was all that George got by his course of law; but he was told he had the best of the bargain in the comparison, and sate down contented under the shadow of his laurels. In process of time he became an alderman; I paid my court to him in that character, but I thought he was rather marred than mended by his dignity. George grew grave and sentimental, and sentiment and gravity sate as ill upon George, as a gown and square cap would upon a monkey.'

A short time after Lord Halifax quitted the government of Ireland, the author's father was promoted to the see of Clonfert, and he himself accepted the place of clerk of the reports to the board of trade and plantations. From this period the life of Mr. C. is chiefly the life of an author, we shall therefore decline any minute analysis of his biography, and content ourselves chiefly with a selection of such parts of his narrative as may furnish the greatest entertainment to our readers.

During the life of his father a considerable portion of each year was spent by Mr. Cumberland and his family in

Ireland, at the episcopal palace of Clonfert; and the anecdotes which are recorded of this singular nation are, as might be expected, most curious and whimsical. The following is a very spirited sketch of the rude and barbarous style of baronial hospitality, which even now is scarcely obsolete in Ireland:

'On my visit to Mr. Talbot I was accompanied by Lord Eyre of Eyre Court, a near neighbour and friend of my father. This noble lord, though pretty far advanced in years, was so correctly indigenous, as never to have been out of Ireland in his life, and not often so far from Eyre Court as in this tour to Mr. Talbot's. Proprietor of a vast extent of soil, not very productive, and inhabiting a spacious mansion, not in the best repair, he lived according to the style of the country with more hospitality than elegance: whilst his table groaned with abundance, the order and good taste of its arrangement were little thought of: the slaughtered ox was hung up whole, and the hungry servitor supplied himself with his dole of flesh, sliced from off the carcase. His lordship's day was so apportioned as to give the afternoon by much the largest share of it, during which, from an early dinner to the hour of rest, he never left his chair, nor did the claret ever quit the table. This did not produce inebriety, for it was sipping rather than drinking, that filled up the time, and this mechanical process of gradually moistening the human clay was carried on with very little aid from conversation, for his lordship's companions were not very communicative, and fortunately he was not very curious. He lived in an enviable independence as to reading, and of course he had no books. Not one of the windows of his castle was made to open, but luckily he had no liking for fresh air, and the consequence may be better conceived than described.'

The combination of humour and ferocity in the following anecdote is truly laughable:

'When I accompanied my mother from Clonfert to Dublin, my father having gone before, we passed the night at Killbeggan, where Sir Thomas Cuffe, (knighted in a frolic by Lord Townshend) kept the inn. A certain Mr. Geoghegan was extremely drunk, noisy, and brutally troublesome to Lady Cuffe the hostess: Thomas O'Rourke was with us, and being much scandalized with the behaviour of Geoghegan, took me aside, and in a whisper said, "Squire, will I quiet this same Mr. Geoghegan? When I replied by all means, but how was it to be done?—Tom produced a knife of formidable length and demanded—"Haven't I got this? And won't this do the job, and hasn't he wounded the woman of the inn with a chopping knife, and what is this but a knife, and wou'dn't it be a good deed to put him to death like a mad dog? Therefore, squire, do you see, if it will pleasure you and my lady there above stairs, who is ill enough, God he knows, I'll put this knife into that same Mr. Geoghegan's ribs, and be off the next moment on the grey mare; and

isn't she in the stable? Therefore only say the word, and I'll do it." This was the true and exact proposal of Thomas O'Rourke, and as nearly as I can remember, I have stated it in his very words.'*

The foundation of Mr. Cumberland's fame is the excellent comedy of the West Indian. The success it met with was more than he expected, and more than he seemed to think that it deserved. Indeed he appears half inclined to be out of humour with the world, for preferring it to some of his other dramas. The play, however, so much increased his reputation, that it attracted to his house a considerable resort of the most eminent literary men of that day. His sketches from this illustrious group are infinitely entertaining. Soame Jenyns is exhibited to the life in the passage we shall transcribe.

'A disagreement about a name or a date will mar the best story that was ever put together. Sir Joshua Reynolds luckily could not hear an interrupter of this sort: Johnson would not hear, or if he heard him, would not heed him. Soame Jenyns heard him, heeded him, set him right, and took up his tale, where he had left it, without any diminution of its humour, adding only a few more twists to his snuff-box, a few more taps upon the lid of it, with a preparatory grunt or two, the invariable forerunners of the amenity, that was at the heels of them. He was the man, who bore his part in all societies with the most even temper and undisturbed hilarity of all the good companions, whom I ever knew. He came into your house at the very moment you had put upon your card; he dressed himself to do your party honour in all the colours of the jay; his lace indeed had long since lost its lustre, but his coat had faithfully retained its cut since the days, when gentlemen embroidered figured velvets with short sleeves, boot cuffs and buckram skirts; as nature had cast him in the exact mould of an ill-made pair of stiff stays, he followed her so close in the fashion of his coat, that it was doubted if he did not wear them: because he had a protuberant wen just under his pole, he wore a wig, that did not cover above half his head. His eyes were protruded like the eyes of the

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* One of our fraternity informs us, on the authority of a friend of his, who very lately stopped at Kilbeggan on his way from Athlone to Dublin, and there heard the anecdote, that Lord Townsend repented in the morning of the honours which in a moment of frolick and conviviality he had conferred on Sir Thomas the evening before, and was therefore extremely desirous of recalling them. That gallant and illustrious knight very courteously replied, that for his part he could be well content to renounce his title if he had no will but his own to consult; but he was persuaded that *Lady Cuffe* would never be prevailed upon to descend from her rank! After so grave and important a reason, we presume that his lordship forbore to insist on a revocation of this grant. Sir Thomas, we believe, is deceased: her ladyship survived him, and we understand keeps the inn at Kilbeggan to this day.

lobster, who wears them at the end of his feelers, and yet there was room between one of these and his nose for another wen that added nothing to his beauty; yet I heard this good man very innocently remark, when Gibbon published his history, that he wondered any body so ugly could write a book.

'Such was the exterior of a man, who was the charm of the circle, and gave a zest to every company he came into; his pleasantry was of a sort peculiar to himself; it harmonized with every thing; it was like the bread to our dinner; you did not perhaps make it the whole, or principal part, of your meal, but it was an admirable and wholesome auxiliary to your other viands. Soame Jenyns told you no long stories, engrossed not much of your attention, and was not angry with those that did; his thoughts were original, and were apt to have a very whimsical affinity to the paradox in them: he wrote verses upon dancing, and prose upon the origin of evil, yet he was a very indifferent metaphysician and a worse dancer; ill nature and personality, with the single exception of his lines upon Johnson, I never heard fall from his lips; those lines I have forgotten, though I believe I was the first person, to whom he recited them; they were very bad, but he had been told that Johnson ridiculed his metaphysics, and some of us had just then been making extemporary epitaphs upon each other; though his wit was harmless, yet the general cast of it was ironical; there was a terseness in his repartees, that had a play of words as well as of thought, as when speaking of the difference between laying out money upon land, or purchasing into the funds, he said, "One was principal without interest, and the other interest without principal." Certain it is he had a brevity of expression, that never hung upon the ear, and you felt the point in the very moment that he made the push. It was rather to be lamented that his lady Mrs. Jenyns had so great a respect for his good sayings, and so imperfect a recollection of them, for though she always prefaced her recitals of them with—*as Mr. Jenyns says*—it was not always what Mr. Jenyns said, and never, I am apt to think, *as* Mr. Jenyns said; but she was an excellent old lady, and twirled her fan with as much mechanical address as her ingenious husband twirled his snuff-box.'

We cannot resist the temptation of copying for our readers the supremely comic description of the first night of Oliver Goldsmith's eccentric play, She Stoops to Conquer;

'We were not over-sanguine of success, but perfectly determined to struggle hard for our author: we accordingly assembled our strength at the Shakespear Tavern in a considerable body for an early dinner, where Samuel Johnson took the chair at the head of a long table, and was the life and soul of the corps: the poet took post silently by his side with the Burkes, Sir Joshua Reynolds, Fitzherbert, Caleb Whitefoord and a phalanx of North-British predetermined applauders, under the banner of Major Mills, all good men and true. Our illustrious president was in inimitable glee, and

poor Goldsmith that day took all his raillery as patiently and complacently as my friend Boswell would have done any day, or every day of his life. In the mean time we did not forget our duty, and though we had a better comedy going, in which Johnson was chief actor, we betook ourselves in good time to our separate and allotted posts, and waited the awful drawing up of the curtain. As our stations were preconcerted, so were our signals for plaudits arranged and determined upon in a manner, that gave every one his cue where to look for them, and how to follow them up.

'We had amongst us a very worthy and efficient member, long since lost to his friends and the world at large, Adam Drummond, of amiable memory, who was gifted by nature with the most sonorous, and at the same time the most contagious, laugh, that ever echoed from the human lungs. The neighing of the horse of the son of Hystaspes was a whisper to it; the whole thunder of the theatre could not drown it. This kind and ingenuous friend fairly forewarned us that he knew no more when to give his fire than the cannon did, that was planted on a battery. He desired therefore to have a flapper at his elbow, and I had the honour to be deputed to that office. I planted him in an upper box, pretty nearly over the stage, in full view of the pit and galleries, and perfectly well situated to give the echo all its play through the hollows and recesses of the theatre. The success of our manœuvres was complete. All eyes were upon Johnson, who sat in a front row of a side box, and when he laughed every body thought themselves warranted to roar. In the mean time my friend followed signals with a rattle so irresistibly comic, that, when he had repeated it several times, the attention of the spectators was so engrossed by his person and performances, that the progress of the play seemed likely to become a secondary object, and I found it prudent to insinuate to him that he might halt his music without any prejudice to the author; but alas, it was now too late to rein him in; he had laughed upon my signal where he found no joke, and now unluckily he fancied that he found a joke in almost every thing that was said; so that nothing in nature could be more mal-a-propos than some of his bursts every now and then were. These were dangerous moments, for the pit began to take umbrage; but we carried our play through, and triumphed not only over Colman's judgment, but our own.'

On the accession of Lord George Germain to the seals for the colonial department, Mr. C. was promoted to the office of secretary to the board of trade. In this situation it was his fortune to acquire great influence with his patron, which he employed most honourably and disinterestedly. It is to his exertions that the kingdom was indebted for the brilliant services performed by the gallant Sir George Rodney. But for the friendly and zealous interference of Mr. Cumberland, that illustrious seaman might have been condemned to desperate exclusion from the career of glory, the victim of

embarrassed circumstances, and of unmerited obloquy. It is here perhaps our duty to transcribe an anecdote related by our author of that great admiral, somewhat inconsistent with the claim advanced by Mr. Clarke to the merit of that most happy reform in our naval tactics, which has since been universally adopted and invariably successful. We have no means of deciding between these conflicting pretensions; and we shall only venture to suggest to Mr. Cumberland the propriety of examining very carefully his recollections on this subject. Possibly a cautious review of all the circumstances relative to the conversation which he records in the following passage, may bring to his remembrance something which may throw a light on the hitherto obscure state of this question, and may be inserted with advantage in a future edition of these Memoirs.

'It happened to me to be present, and sitting next to admiral Rodney at table, when the thought seemed first to occur to him of breaking the French line by passing through it in the heat of the action. It was at Lord George Germain's house at Stoneland after dinner, when having asked a number of questions about the manœuvring of columns, and the effect of charging with them on a line of infantry, he proceeded to arrange a parcel of cherry-stones, which he had collected from the table, and forming them as two fleets drawn up in line and opposed to each other, he at once arrested our attention, which had not been very generally engaged by his preparatory enquiries, by declaring he was determined so to pierce the enemy's line of battle, (arranging his manœuvre at the same time on the table) if ever it was his fortune to bring them into action. I dare say this passed with some as mere rhapsody, and all seemed to regard it as a very perilous and doubtful experiment, but landsmen's doubts and difficulties made no impression on the admiral, who having seized the idea held it fast, and in his eager animated way went on manœuvring his cherry-stones, and throwing his enemy's representatives into such utter confusion, that already possessed of that victory in imagination, which in reality he lived to gain, he concluded his process by swearing he would lay the French admiral's flag at his sovereign's feet; a promise which he actually pledged to his majesty in his closet, and faithfully and gloriously performed.'

Of the remainder of this volume a very considerable part is devoted to the history of a secret mission to Spain undertaken by Mr. Cumberland in the year 1780, for the delicate purpose of arranging the terms of a separate peace. If any of our readers be desirous of following the distracting labyrinth of political negotiation, and of tracing its perilous 'bye paths and indirect crooked ways,' he may consult these

tedious pages of mazy and entangled diplomacy; where he will find dispatches full of doubt, answers full of evasion, and conferences full of suspicion and distrust. We must, however, do the writer the justice to allow that he has enlivened this part of his narrative with a variety of spirited sketches and entertaining descriptions. His account of the prodigious powers of a celebrated actress at Madrid, by birth a gipsy, is so astonishing, that its length alone prevents our inserting it; the apathy of the Duke of Osuna, by whom she was kept, is scarcely less miraculous, and will not occupy so much room.

'The allowances, which the Spanish theatre could afford to make to its performers, were so very moderate, that I should doubt if the whole year's salary of the Tiranna would have more than paid for the magnificent dress, in which she then appeared; but this and all other charges appertaining to her establishment were defrayed from the coffers of the Duke of Osuna, a grandee of the first class and commander of the Spanish guards. This noble person found it indispensably necessary for his honour to have the finest woman in Spain upon his pension, but by no means necessary to be acquainted with her, and at the very time, of which I am now speaking, Pietra Santa seriously assured me, that his excellency had indeed paid large sums to her order, but had never once visited or even seen her. He told me at the same time that he had very lately taken upon himself to remonstrate upon this want of curiosity, and having suggested to his excellency, how possible it was for him to order his equipage to the door, and permit him to introduce him to this fair creature, whom he knew only by report and the bills she had drawn upon his treasurer, the duke graciously consented to my friend's proposal, and actually set out with him for the gallant purpose of taking a cup of chocolate with his hitherto invisible mistress, who had notice given her of the intended visit. The distance from the house of the grandee to the apartments of the gipsy was not great, but the lulling motion of the huge state-coach, and the softness of the velvet cushions had rocked his excellency into so sound a nap, that when his equipage stopped at the lady's door, there was not one of his retinue bold enough to undertake the invidious task of troubling his repose. The consequence was, that after a proper time was passed upon the halt for this brave commander to have waked had nature so ordained it, the coach wheeled round, and his excellency having slept away his curiosity, had not at the time when I left Madrid ever cast his eyes upon the person of the incomparable Tiranna.'

From the mysteries of state Mr. C. appears to have emerged as from the cave of Trophonius, gloomy and dejected; and in truth the secrets which he learned there were not much calculated to improve the serenity and sunshine of his mind. From the ministers who employed him he met with

a most unworthy return for his zealous and disinterested services. It scarcely belongs to our jurisdiction to censure their ingratitude, neither can we detail the particulars of his sufferings—'longa est injuria, longæ Ambages:' we cannot, however, dismiss the subject without remarking, that if Mr. C.'s statement be correct, the conduct of government towards him was profligate and dishonourable to a degree that would have disgraced a gang of swindlers.

In this disastrous mission to Spain, Mr. Cumberland's fortune was wrecked. In order to relieve himself from the embarrassing consequences of his expenditure there, he was under the necessity of sacrificing his patrimony. Besides this, nearly one half of his official income was swept away by the reform which dissolved the board of trade; and these severe operations left him but a very moderate remnant.

The following passage, descriptive of the calamitous effects of his indiscreet reliance on the good faith of his government, will not be read without extreme pain, though possibly he would have better consulted the dignity of his character by its suppression:

'In prudence and propriety these pages ought not to have seen the light, till the writer of them was no more: neither would they, could I have persisted in my resolution for withholding them, till that event had consigned them into other hands; but there is something paramount to prudence and propriety, which wrests them from me—

'My poverty, but not my will, consents.

'The copyright of these Memoirs produced to me the sum of five hundred pounds, and if, through the candour and protection of a generous public, they shall turn out no bad bargain to the purchaser, I shall be most sincerely thankful, and my conscience will be at rest.'

For these twenty years past he has resided at Tunbridge Wells, during which time his mind appears to have been in a constant state of production. Of the works published in the course of his literary retirement, the largest and most important is the Observer, a series of essays, with the merits of which the public are well acquainted. In the former part of these Memoirs (p. 17,) the author informs us that in the classical department of that work he was greatly assisted by some valuable manuscripts which he received from Dr. Bentley during his residence at college. We have no doubt that Mr. C. has, with his usual judgment, extracted the pith and marrow from those inestimable papers; but perhaps the literary world would regard it as a still more acceptable service

even than that which he has already conferred, if he would present them with all the fragments of that mighty scholar now in his possession, digested as nearly as possible into a regular form.

We are favoured by the author with critical and historical remarks on several of his own productions. We shall forbear to criticize his criticisms, and shall only remark with regard to his drama of the Jew, that he is evidently not very well pleased that his philanthropic endeavours to rescue from uncharitable misrepresentation that *persecuted* class of the community, have met with no acknowledgment, 'no small token of which he might have said this is a tribute to my philanthropy.' We are not at all surprised at their tardy sense of the value of his exertions in their favour. We apprehend their education and their habits to be such as are by no means calculated to render them so acutely sensible to public opinion, as the benevolence of Mr. C. might lead him to imagine. If we might presume that any of the sons of Israel wasted their time in reading Horace, we are persuaded they would find much good sense in the lines,

> ——— 'populus me sibilat, at mihi plaudo
> Ipse domi, simul ac nummos contemplor in arcâ.'

Besides, it should be recollected that 'those acknowledgments can never be proper which are paid either for flattery or justice.'*

The serenity of Mr. Cumberland's temper seems to be greatly disturbed at the popularity of that 'exquisite young gentleman' Master Betty. He pathetically laments that much less than the public has lavished on its favourite in one night, would have maintained the mighty frame of Samuel Johnson in ease and comfort a whole twelvemonth; tells us with indignation, how the populace in the streets of London turned away from a dancing bear and a monkey to gaze at him; and what is worse, how he has ridden in the carriages of our peers and senators (pro! Curia, inversique mores!) and to crown the national absurdity and infatuation, assures us that he has beheld him with his own eyes striding across the cutwater of a privateer! When to these alarming instances of preposterous taste and irrational curiosity, we add the princely fortune that, as we understand, is now making by that portentous gentleman Mr. Daniel Lambert, and the surprizing sums collected by the proprietor of the great horse, how can we join with Mr. Cumberland in his sanguine expectations of a brighter æra?

* Johnson.

A delineation of the domestic life and habits of his friend and patron Lord Sackville, with an account of his last moments; a succinct history of the members of the author's family, and a parental tribute to the amiable virtues and exemplary affection of his youngest daughter, still resident with him, occupy nearly the remainder of the volume. We dismiss it, on the whole, with strong recommendations to the attention of the public. The spirit in which those parts are written, which relate to the author himself, may be tolerably well understood, from his frank avowal that 'as he has not been overpaid by his contemporaries, he will not scruple to exact what is due to him from posterity,' P. 21. When speaking of his own performances he appears to assume the privilege of one who considers himself as standing on the verge of future existence, and who may therefore be supposed to have dismissed the influence of self-love, and to be in a condition to praise or condemn his own productions with unsuspected impartiality. If Mr. C. has not entirely succeeded in extricating himself from those passions and those feelings which are thought to render us improper judges of our own merits; if, in spite of his endeavours,

> Non radicitùs e vitâ se tollit et eicit
> Sed facit esse sui quiddam super, inscius ipse; (Lucret.)

he has only failed in an attempt inconsistent with human nature. We most cordially hope that the event, on the daily probability of which he seems to found the competency of his testimony in his own behalf, may be yet very far distant,—and that he may continue many years longer at his post, the champion of morality, and the friend of human kind.

MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*The Christian Spectator, or Religious Sketches from real Life.* 12mo. 2s. 6d. Hatchard. 1806.

THE author affirms of these Sketches, 'that they represent scenes which his own eyes have beheld, and in which he himself has borne a principal part!' This perhaps may be true; they are scenes

which are not uncommon to man, though they are not commonly noticed and profited by as they should be; at any rate they are interesting, affecting, and worthy of perusal.

ART. 13—*Prayers in Time of War and Public Danger. 8vo. 6d. or 5s. per dozen.* Hatchard. 1806.

THESE prayers were printed for the use of a clerical society, and are now published at the request of some much respected friends to that society. Such of them as are original, are good; but a considerable part is a compilation from the established liturgy, and from various supplications of holy writ.

ART. 14.—*A Sermon by E. Sandwith, preached at Sutton near York, the 26th of February, 1806, on the occasional Fast. 8vo. 6d.* Scatcherd *and* Letterman. 1806.

A PLAIN and short discourse, in which the author recommends the penitent conduct of the Ninevites on the preaching of Jonah to the imitation of our countrymen.

ART. 15.—*Peace with France, and Catholic Emancipation, repugnant to the Command of God. By L. Mayer. 8vo. 1s. 2d Edition.* Williams *and* Smith. 1806.

THE question of catholic emancipation occupies but a small portion of this pamphlet; the author lays claim to a higher title than that of disputant on so delicate a subject; he is a prophet, and an interpreter of prophecies; he assures us from the explanation of divers passages of scripture, that if the present war with France be carried on with vigour for the space of three years, Britain will at length be triumphant, and the power of Buonaparte, who is Antichrist, be annihilated. His claims to our faith he rests solely on the accomplishment of certain predictions, which he published in two pamphlets, entitled, ' The Prophetic Mirror,' and the ' Emperor of the Gauls,' which we do not remember to have seen. The oracular wisdom, however, displayed in the present volume may rank with the vaticinations of Mr. Moore, Almanack-maker, who predicts that if hostile fleets meet at sea, we may expect to hear news of an engagement.

DRAMA.

ART. 16.—*A Hint to Husbands, a Comedy, in five Acts, now performing at the Theatre Royal, Covent Garden. By Richard Cumberland, Esq. 3d Edition. 8vo. 2s. 6d.* Lackington. 1806.

' THE favourable manner in which the town was pleased to receive

this comedy, has encouraged me to commit it to the press,' has been the common cant of every play-wright for the last eighteen months, though their manufactures have with difficulty stood the test of the ninth night. This language is now adopted on an occasion nearly similar by Mr. Cumberland. His Pegasus in the service of the stage has been so long ridden, that he can now scarcely hobble along. The present comedy 'disdaining to catch applause by those arts, which are a disgrace to the modern stage,' appealed to the understandings, instead of the eyes, and visible faculties of the audience, and consequently did not long remain a favourite with the town: yet it does not possess any merit in perusal; if it does not disgust, it fails to interest the attention, and though written in blank-verse, it does not contain a single line of poetry: it is chit-chat in metre, *sermo merus*, and, we are sorry to say, will by no means add to the fame of this veteran writer for the theatre.

Art. 17.—*The Laughable Lover, a Comedy, in Five Acts, by Carol O'Caustic.* 8vo. 2s. 6d. Symonds. 1806.

CAROL O'Caustic wishes to be thought a satirist, and an adjuster of 'orthography to pronunciation;' in the latter capacity he requests the permission of spelling theatre, *theater*, &c. and in the former to abuse 'meanly proud, selfish grandees, and worthless, worldly parsons.' This comedy was rejected by the London managers, on account of its political tendency, and sneers at the nobility. It possesses no literary or dramatic merit.

MEDICINE.

Art. 18.—*Observations on the Simple Dysentery, and its Combinations; containing a Review of the most celebrated Authors who have written on this Subject, and also an Investigation into the Source of Contagion in that and some other Diseases. By W. Harty, M.B.* 8vo. 7s. 6d. Callow. 1806.

IT is somewhat singular that this volume, which professes to advance novel doctrines, different from those which all preceding writers have promulgated on this subject, and to impugn those which they have maintained, is, nevertheless, solely founded on what they have written; for the author does not pretend to any personal experience; none of his observations have been suggested at the bedside of the sick. In the lecture-room and the closet, he has found that considerable difference of opinion prevails among practical writers, with regard to the causes and the remedies appropriated to dysentery, as they have observed it in different countries, and under different circumstances, and he hence concludes, that the public opinion respecting the disease, is in like manner altogether undecided and contradictory. After much reading, he thinks he has made the discovery, 'that there is truly only *one species* of the disease,' and that 'he can establish the following positions: 1st, That the genuine and simple dysentery is unattended by idiopathic

fever, and is never of itself contagious; 2dly, that every other form of the disease, when epidemic, is a combination of the simple dysentery either with intermittent, remittent, or typhus fever; and 3dly, that the combination with typhus fever alone is contagious.' P. vii.

Now we believe, that, notwithstanding the unaccountable error of Dr. Cullen in considering the fever of dysentery as always a '*pyrexia contagiosa*,' the public opinion is as decided on this subject as with respect to catarrh; and that dysentery in its sporadic, and non-contagious form, is as familiar to practitioners in general, as the varieties of that common disorder; the author is, as to this point, therefore, combating a phantom of nosology, which would have vanished before the light of experience. Nor does the great variety of opinion among practical writers, necessarily lead to public indecision. They may all be in the right. A disease, nominally the same, does not present the same phenomena in all situations and circumstances, and is consequently not curable by precisely the same remedies.

With respect to the *contagion* of dysentery, the discussion, we apprehend, is merely verbal. It is undeniable that it is only contagious when it is accompanied with certain symptoms, not belonging to its ordinary form. But we are not satisfied, that the author is warranted in deducing from the details of those writers from whom he derives his information, the conclusion, that the symptoms which accompany it, when contagious, are invariably those of typhus fever. In the remittent form, it is distinctly stated by Sir J. Pringle and others to have been propagated by contagion. But the question is, whether the malignant symptoms, which accompany the contagious forms of dysentery, consist merely in a modification of the proper fever of the disease, by the circumstances well understood; or whether they are, as the author would have it, the symptoms of a new disease, superadded to the dysentery, which, in propagating itself, carries the non-contagious dysentery along with it? To this point the question reduces itself; and analogy, the principal test of which we can avail ourselves for the solution of it, is, we think, greatly in favour of the former supposition. Even some of the analogies which Dr. Harty has adduced in support of his own doctrine, have this tendency; such as that of the *influenza*, *ophthalmia*, &c. which surely have not typhoid symptoms in their train, when they appear to be contagious; the former is even affirmed to be contagious under a remittent form. (P. 266.) We conceive the question to be practically of no importance; and a volume of quotations on the subject as unnecessary as it is unsatisfactory and indecisive.

—— Rixatur de lanâ sæpe caprinâ,
Propugnat nugis armatus.

POLITICS.

ART. 19.—*Considerations on the Declaratory Bill compelling a Witness to charge himself with a Civil Suit.* Hatchard. 8vo. 1806.

WE are of opinion with the writer of this pamphlet, that it would have been better if no law on this subject had ever been passed, and we conceive that more evil than good is likely to be produced by it. If we determine that a witness is in all cases compellable to answer any question, whatever may be the civil inconveniences which may result to himself, what temptations do we offer to falsehood and to perjury? When the twelve judges were ordered to deliver their opinions whether a witness could be required to answer a question, which might establish a civil suit against himself, eight of them replied in the affirmative. But of these eight, two declared that they had till then acted on the opposite opinion. The other four, Mansfield, Grose, Rooke, and Thompson, maintained that the exact reverse of this principle was the true maxim of the English law; and various learned authorities might be quoted in favour of their opinion. What benefit can possibly result from the Declaratory Bill, we cannot divine. It will not make men more ready to give evidence against themselves than they were before the passing of the act. It will neither alter the relations of interest, nor increase the obligation to veracity. Cases will besides occur, in which it will be in the highest degree cruel and unjust to enforce the provisions of the bill.

As far as respects Trotter and Lord Melville, it has completely disappointed the expectations of those by whom it was introduced. And we must remark, that any *general law, which is produced by a particular case, and adapted to a particular exigency, usually savours more of oppression than of justice, and of folly than of wisdom.*

ART. 20.—*A Defence of the Principle of Monopoly of Cornfactors or Middle Men, and Arguments to prove that War does not produce a Scarcity of the Necessaries of Life.* 8vo. 1s. Symonds. 1805.

THE author of this pamphlet says, (P. 10.) that 'it is well for tradesmen that in general they are unacquainted with those refined notions of moral right which philosophy teaches.' What is this but a declaration that a tradesman may be too honest, or that the principles of trade are at variance with the principles of honesty? If this were the case, we should exclaim with a certain orator, 'perish our commerce,' rather than our virtue. But we trust it will be found that every species of traffic will flourish best where the plain rules of integrity are most affectionately cherished and most assiduously practised. Justice is a virtue in which there can be no excess. And on a profound investigation of causes and effects, it will appear that no commercial prosperity can be permanent, which is not sanctified by a due regard for justice and for truth. The love of gain is indeed the principal stimulus to industry and exertion; but the love of gain is no more incompatible with a proper sense of

justice than the love of pleasure is incompatible with the practice of sobriety. We are not greater friends than this writer seems to be, to any restrictions on the employment of capital or the freedom of trade. Wherever trade is free and a fair competition is allowed, no monopoly can well be practised that is at all pernicious to the general interest of the community. If large capitals seem to be occasionally employed in mischievous speculations, they are more often found to quicken enterprise, to encourage industry, to cherish the arts, and to multiply the pleasures of social life. The writer is a warm advocate for large farms, but we cannot agree with him that a farm is beneficial in proportion to its size. But the size must be left to the good sense of the proprietor. We deprecate all legislative provisions on the subject. It is one of the positions of this author that 'war is the parent of abundance,' and 'augments the stock of provisions.' P. 26. If this were the fact, we should be much obliged to him for the luminous discovery. But melancholy experience teaches us that war invariably tends to diminish the means of subsistence, to make the consumption greater and the produce less.

ART. 21.—*Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics. By Sir John Throckmorton, Bart.* 8vo. Budd. 1806.

LAWS are often continued when the causes in which they originated no longer remain; and when their operation ceasing to be beneficial, becomes positively mischievous. Of this nature seem to be those laws which oppose so many civil disabilities and restrictions on our catholic brethren. If the state of the times and the safety of the people justified their enaction, every reason both moral and prudential, political and religious, seems to demand their immediate repeal. The sincere, the warm, and patriotic allegiance of the English and the Irish catholics to the present government and to the reigning family, has been evinced in the most trying circumstances, and their loyalty is as undoubted as that of any class of subjects in the whole extent of the British empire. They have long ceased to cherish the pernicious and irrational tenets, which might seem in an age of greater ignorance and barbarity to extenuate the severity of those statutes by which they have been so long oppressed. In civil matters they acknowledge no foreign jurisdiction paramount to that of the government under which they live. They disclaim the infallibility of the pope; they no longer allow his authority or believe in his power to absolve them from their vows, their oaths, or any species of moral obligation. They venerate him as the bishop of Rome, and the head of their ecclesiastical communion; but they would willingly concede the nomination of their bishops to the prince upon the throne. They have completely renounced the maxims of intolerance and persecution, which were once unfortunately cherished by their ancestors and our own; and they seem at present as well disposed as any other sect of Christians to live in a state of peace, and in habits of amity

with those whose religious creed is the most decidedly adverse to that which they profess. Is then so large and so respectable a body of Christians, who amount to more than four millions of people, and among whom there is so much erudition, so much liberality, so much piety, and so much patriotism, to be branded with ignominy and reproach, to be exposed to the most humiliating restraints, to be excluded from those privileges which are the inheritance, and debarred from those honours and emoluments to which the road is always open for the laudable ambition and the honest exertions of the rest of their fellow-citizens? Because a man happens to think differently from us in matters relative only to a future world, is he to be subjected to temporal disgrace and political degradation? Is not the utmost plenitude of political liberty, and the safety of every civil institution, compatible with the greatest differences of ecclesiastical discipline, and the most glaring diversity of theological opinions? Men are most governed by calculations of present good or evil; and the mysteries of their faith have seldom any weight in their estimate of private or of public interest. Nor do we believe that the state would be worse administered, or the national liberty less secure, if the House of Commons, or even the cabinet itself, contained a mixture of catholic and protestant.

Sir John Throckmorton's vindication of the catholics is candid, liberal, and edifying; and we trust that the cause which he espouses will, ere long, triumph over every opponent. The prejudices which have hitherto prevented its success are gradually dying away. Every day mitigates their virulence and diminishes their strength. The progress of philanthropy cannot be retarded, nor the light of reason be obscured; and both reason and philanthropy powerfully enforce the complete and unconditional emancipation of the catholics. Their interest is the cause of justice and of truth; and, if it be opposed by ignorance, by bigotry, and intolerance, it is defended by the soundest policy, the most comprehensive wisdom, and the purest charity.

POETRY.

ART. 22.—*Poems chiefly in the Scottish Dialect. By the Rev. James Nicol. In two volumes.* 12*mo.* Edinburgh. Mundell *and* Son. 1805.

THE success of one candidate for literary fame, stimulates the desires of a thousand, and a good author is thus, in a certain sense, the cause of the existence or production of writings the most contrasted with his own. This is especially true with regard to the poets who have chosen a provincial or national dialect as the medium of their communication with the public. For of those who admire or envy their reputation, many are able to discern and imitate the peculiarities of their language, while comparatively few can catch a spark of that poetic enthusiasm, with which even provincialities may charm, and without which the chastest English is

only prose run mad. The reverend author of these volumes is a devoted admirer of the muses, and has paid his addresses to them in the Scottish and English dialects, and in measures of every description. He has few pretensions, however, to the rewards of eminent success, and it would be a difficult task to point out many instances of peculiar felicity of diction or elegance of ideas; while of the absolute reverse of these, we could, unfortunately for Mr. Nicol, remark various specimens which may perhaps suit the meridian of Traquais, better than that of the metropolis. One of these we briefly quote to justify our assertion. (P. 160. VOL. II.)

> ' While the face o' poor Geordie was plaster'd
> An his mou was filled fou wi' the muck,
> Confound ye! cried Geordie and spat out
> The glaur that adawn his beard ran.'—

The epicurean delicacy of this idea we will not expose to the fastidiousness of our English reader, unwilling to disturb the comfort of his stomach; and the same humane feeling on our part forbids us to quote from P. 155, one of the most nauseous stories we ever remember to have read. Mr. Nicol would probably have attained to a distinguished rank in ' the d——d nasty club,' if he had lived in the days of its existence. We sincerely hope his sermons are better than his poems.

ART. 23.—*Poems written on different Occasions, by Charlotte Richardson. To which is prefixed, some Account of the Author, together with the Reasons which have led to their Publication, by the Editor, Catharine Cappe. Printed by Subscription for the Benefit of the Author.* 8vo. Johnson. 1806.

AS a general principle, we must disapprove the publication of writings under the assumed name of Poems, which, however creditable they may be to the author, from particular circumstances, are yet destitute of that merit which can alone transmit them to future ages, and ensure them the renown which is the meed of superior talents. If, however, the above position do admit of any exception, it would be in an instance like the present, where charity, where beneficence towards a distrest object, endowed unquestionably both with talents and virtue, is the object of the publication. We apprize the reader that in taking up the present volume, he must expect no part of that gratification which arises from the perusal of genuine poetry. His mind will remain unaffected by any of the powerful sensations which such efforts of genius are calculated to produce. They will neither be elevated by sublimity, nor soothed by the tenderness of well expressed sensibility. But he may derive pleasure from contemplating the effusions of an untaught understanding, which, had it received the advantages of a refined education, might have challenged a high rank among the votaries of literature. But these poems may also have a more important object. We agree with the respectable

editor, that they may, by examples drawn from real life, powerfully tend to 'impress the mind of the reader with the great efficacy of religious principle; to exhibit its importance in calling forth latent energies, in preserving the human character from the contagion of vice, that most fatal of all contagions, and to demonstrate that there is no affliction so severe, as totally to preclude the admission of its salutary and consoling influence; no situation so mean and abject, not even that of a common poorhouse, as wholly to deprive its favoured possessor of true and genuine respectability of character.'

Charlotte Richardson, the author of the present poems, was born in 1775, 'under circumstances the most unfavourable,' (Pref.) but with which we are not made acquainted, and received her humble education at a charity-school in the city of York. In her 16th year she went to service, probably in the lowest capacity, as we find that in 1796 she was *preferred* to the more exalted station of cook-maid. Here, as well as in the still more early part of her life, she gave frequent evidences of a strong religious tendency, of such a nature, indeed, as would by many be designated by the ill-applied term of 'Methodism,' and also of a most humane and benevolent heart, which, we are sorry to observe, is not always the portion of the modern professors of superior sanctity. It was in her 16th year that she first evinced her poetical disposition, in her Elegy on the Death of her Mother, the first piece in the present selection.

Whether she was allured by the pleasures, or instigated by the duties of matrimony, we are not informed; but in 1802 she accepted the hand of Mr. Richardson, who appears to have possessed considerable merit as a shoemaker and a man. Previous to this event, the most important in the life of every woman, as being the hinge on which her happiness or misery must turn, 'being then under great doubt and anxiety of mind,' (P. 38,) she wrote the following piece, which will afford a specimen both of her poetical powers and her religious turn of mind;

'O Thou whose piercing eye surveys
 The inmost secrets of my soul,
O guide me in thy sacred ways,
 And all my actions, Lord, controul.

'Wisely to choose is my desire,
 But O do thou that choice direct,
And let thy grace my soul inspire,
 The false pretender to detect.

'My future happiness or woe,
 Upon my present choice depend,
Shew me the way I ought to go,
 And be my Father and my Friend!

'Let not this treach'rous heart of mine
 To inclination yield the sway,
But unto thee my fate resign,
 And wait, till thou shalt point the way.'

Few young ladies in these thoughtless times have, we fear, sufficient prudence or sufficient piety to be impressed with a similar spirit. It would be injustice, however, to them, and to Mrs. Cappe (the editor,) not to insert her note on the occasion.

'If young ladies who move in a sphere however different from that of a simple cook-maid, would in this instance follow her example, and entreat of God to direct and bless their matrimonial connections, should we hear so frequently of their uniting themselves with men of the most unprincipled and libertine character? Would our newspapers be filled with so many unhappy cases in Doctor's Commons, and would the manners of too many among the great continue to be, as they are at present, a disgrace and a reproach to their country?'

But our poetess was not long destined to enjoy that tranquil happiness that can only be bestowed by the interchange of affection, and the gratification of mutual love. In less than two years after her marriage, she became a mother and a widow, and it was while she was bearing up against the double tide of sorrow and poverty, that the charitable editor of this work became acquainted with her, and received that impression which kindred talents and congenial goodness cannot fail to imbibe and to impart.

By an accident, the little piece entitled 'He sleeps,' which the reader who desires it will find at p. 78, fell into the hands of Mrs. Cappe, who was struck with the piety and pathos of the sentiments, and 'utterly astonished at the neatness, not to say, *elegance* of the composition.' We congratulate Mrs. C. on having saved her credit, for we think it one of the worst things in the collection, if we except the two last stanzas, which are certainly not destitute of merit.

To be brief, Mrs. C. determined upon publishing a collection of this unfortunate woman's poems for her benefit, and we are happy to announce that the respectable list of subscribers which is annexed, fully evinces the success of her benevolent design.

At the end of a long and well written preface, from which the above account of the life of Mrs. Richardson has been abridged, Mrs. Cappe properly vindicates herself from the suspicion of entertaining the same religious opinions with the person about whom she has thus warmly interested herself. This apology we shall lay before our readers, who will agree with us that it does honour both to the head and heart of the writer.

'It has been no consideration with me, that the creed of Charlotte Richardson differs, in some points materially, from my creed.* Hav-

* Let it not hence be imagined the Editor means to affirm, that she considers error in matters of opinion as of no importance; she believes on the contrary that, 'What a sound eye is to the body, such, and more, is a well-informed judgment to the man—a faithful guide, a watchful guardian, the source of refined and various pleasures.' See an excellent Sermon on the value of truth and danger of error, by the late Rev. J. Kenrick, of Exeter.

ing been precluded by her situation from the possibility of examining the doctrines of scripture for herself, she believes that system of Christianity which she has been taught, and how should she do otherwise? What! although in some of her speculative opinions I may deem her mistaken, may I not therefore honour, as it deserves, her piety towards God; her resignation to his will; her firm dependence upon the promises of his gospel; her integrity in professing what she believes to be true; and her entire conviction of the extreme importance of a virtuous and holy life exemplified in the practice of every personal and social duty? In these principles she is not mistaken, and they are of the very essence of the gospel.—These principles, if acted upon as well as believed, are in my mind fully competent to conduct "the way-faring pilgrim to the promised land." I consider them as the only real discriminating characteristics of the true and genuine disciples of one and the same heavenly Master, and as the only indispensable qualifications of those whom he will hereafter acknowledge as his own; and who with him, will eventually take possession of that glorious kingdom, prepared for them before the foundation of the world, in whatever church, or sect, or party, they may happen to be found.'

We have already given some specimens of our author's poetry. We subjoin a 'Valentine,' which is amongst the most respectable of her performances.

'*A Valentine, addressed by the Author to A. B. Feb. 14, 1802.*

'No tales of love to you I send
No hidden flame discover,
I glory in the name of friend
Disclaiming that of lover.
And now while each fond sighing youth
Repeats his vows of love and truth,
Attend to this advice of mine;
With caution choose a Valentine.

'Heed not the fop who loves himself,
Nor let the rake your love obtain;
Choose not the miser for his pelf,
The drunkard, treat with cold disdain.
The profligate with caution shun,
His race of ruin soon is run:
To none of these your heart incline,
Nor choose from them a Valentine.

'But, should some gen'rous youth appear
Whose honest mind is void of art,
Who shall his Maker's laws revere,
And serve him with a willing heart.
Who owns fair Virtue for his guide,
Nor from her precepts turns aside;
To him at once your heart resign,
And bless your faithful Valentine.

'Though in this wilderness below
You still imperfect bliss shall find,
Yet such a friend will share each woe,
And bid you be to Heav'n resign'd:
While Faith unfolds the radiant prize,
And Hope still points beyond the skies,
At life's dark storms you'll not repine,
But bless the day of Valentine.'

The following composition is not only the best in the collection, but it possesses considerable positive merit. It is professed to be imitated from a piece of Mr. Montgomery's, whose poems we shall shortly have occasion to notice.

'*The Widow.*

'What murm'ring sounds are those I hear
Which, floating on the dying breeze,
Bespeak some thoughtful wand'rer near?
Again! what mournful notes are these?
'Tis the lone widow's plaintive moan
Resounding through the solemn shade,
She comes to seek the humble stone
That tells her, where her love was laid:
On the fresh grave she turns her eyes,
Where all that was her treasure lies:
Not for herself alone her sorrows flow,
A mother's love augments the widow's woe!

'The infant, cradled on her breast
Unconscious of its mother's woe,
Enjoys the sweets of tranquil rest
Nor feels the winds that round him blow.
With soften'd eye the mother views
That countenance so mild, so fair,
And her fond fancy loves to muse
On the dear form reflected there.
But soon she starts with anguish wild
As gazing on her sleeping child
She sees his father's image shine confest,
And clasps him closer to her throbbing breast.

'The babe awaking, lifts his head
And wonders why his mother weeps——
He knows not, in that lowly bed,
Beneath that turf, his father sleeps!
Each sportive art he vainly tries
Some fond endearment to obtain,
To catch the notice of her eyes
And see her smile on him again:
She heeds him not, her swelling breast
By all a widow's grief opprest,
While the big tears flow down her faded cheek
And piercing groans, her heartfelt anguish speak.

'The winds that whistle o'er her head,
The rustling leaves that round her fall,
The gloom of night's approaching shade
Conspire the wand'rer to appal:
Then memory, too officious, tells
Of pleasures, now for ever flown,
Still on the dear remembrance dwells,
Till reason totters on her throne:
Ah, then, what horrors shake her soul!
What clouds of darkness round her roll!
With frantic mien she seeks the darkest shades,
And wild despair, her trembling frame invades.

'Her weeping babe affrighted clings
Around her neck; his plaintive cries
Unloosens all the tender springs,
Bids each maternal feeling rise.
In him she sooths her wounded mind,
She feels her grief's excess reprov'd,
Views the sweet pledge still left behind,
The image of the saint she lov'd.
Though of her dearest hopes bereft,
Yet, thankful for the treasure left,
She bends to Heav'n with gratitude sincere,
And learns to trust, be patient, and revere.—

'For lo! descending from the skies,
In robes of orient light array'd,
Appears to glad her wand'ring eyes
Religion; her reviving aid
Dispels the clouds drawn by Despair,
A brighter scene unfolds to view,
Bids her on God repose her care,
Nor seek her sorrows to renew:
She points her to yon realms above
Where dwells the spirit of her love,
Instructs her how to bear the chast'ning rod,
And in affliction's furnace, glorify her God.'

MISCELLANEOUS.

ART. 24.—*Excursions in North America, described in Letters from a Gentleman and his young Companion to their Friends in England. By Priscilla Wakefield, Author of Juvenile Travellers, Family Tour, &c. &c. 8vo.* 5*s.* Darton *and* Harvey. 1806.

THIS work is in its plan similar to Wilkinson's Tour in Asia Minor, reviewed in our last number. It consists of selections from the works of the most esteemed travellers in North America, and to give a greater degree of interest, is supposed to consist of a series of letters written by two youthful travellers to their friends in England. It is

upon the whole more valuable than Mr. Wilkinson's abovementioned work, as the accounts from which it is compiled are more authentic. This perhaps is not difficult to be accounted for. A traveller in Asiatic Turkey may use his supposed privilege with less fear of detection, than he who undertakes to describe the more frequented countries on the other side of the Atlantic.

ART. 25.—*A Proposal for destroying the Fire and Choak Damps of Coal-Mines: and their Production explained on the Principles of modern Chemistry: Addressed to the Owners and Agents of Coal Works, &c. By Thomas Trotter, M. D. late Physician to his Majesty's Fleet, &c. pp.* 47. 8*vo.* 2*s.* Longman. 1805.

DR. TROTTER here proposes fumigation. It is thus with man in philosophy as well as in politics, that what he yesterday opposed he adopts to-day. By those who know what numbers of industrious miners annually lose their lives by fire-damps (hydrogen gas) and choak damps (carbonic acid gas), our author's apparent inconsistency will be overlooked in the contemplation of his benevolence. To destroy the fire-damp, he now proposes to fumigate the mines with oxymuriatic acid gas, disengaged in a stone-ware dish, containing the following proportions, nearly similar to those used for bleaching-liquor; 'bay salt, 3 oz. 2dr. 10gr., manganese 5 dr. 17gr., water 1 oz. 2dr. 33 gr., sulphuric acid 1 oz. 7dr. 50gr. The sulphuric acid must be poured slowly through a glass funnel on these ingredients, which will yield gas sufficient for a space of sixteen feet by twelve.' To annihilate choak-damp, the author recommends the projection of fresh water saturated with lime, to be thrown into its lurking-places by means of a pump constructed like a fire-engine. The proposal is very plausible, and Dr. Trotter merits the gratitude of the community for this ingenious attempt to preserve the lives of those employed in the bowels of the earth raising the necessary article of fuel. The recent experiments of Mr. Hatchett seem to corroborate his opinions.

ART. 26.—*Lecteur François; ou, Recueil de Pièces, en Prose et en vers, tirèes des meilleurs convains. Pour servir à perfectionner les Jeunes gens dans la Lecture; à étendre leur Connoissance de la langue Françoise; et a leur inculquer des Principes de Vertu et de Piété. Par Lindley Murray, Auteur d'une Grammaire Angloise, &c. Seconde Edition. Revisée et Corrigée.* 8*vo.* Longman. 1806.

MR. Murray may claim the proud title of the friend of youth. His numerous and excellent publications for the use of young people, are too well known for us to descant upon them. The first edition of the present work, which appeared two or three years ago, was by some mistake unnoticed in this journal. The extracts of which it is composed, do credit both to Mr. Murray's taste and diligence;

they are chiefly taken from the writers of the age of Louis XIV., the æra in which the French language attained its highest pitch of purity and refinement. The student therefore, will find his advantage in making use of it, as he will be sure to form his taste after the most correct models. To the youthful learner it is particularly to be recommended, as the selections have been made with the strictest attention to propriety, and are not degraded by any of that lax morality, and false sentiment which too frequently characterize the literature of our neighbours.

ART. 27.—*The Forest Pruner, or Timber Owner's Assistant, being a Treatise on the Training or Management of British Timber Trees, whether intended for Use, Ornament, or Shelter, including an Explanation of the Causes of their general Diseases and Defects, with Means of Prevention and Remedies where practicable; also, an Examination of the Properties of English Fir Timber, with Remarks on the Defects of the old and the Outlines of a new System for the Management of Oak Woods. With eight explanatory Plates. By Wm. Pontey, Nurseryman, &c. Forest Pruner to the Duke of Bedford. pp. 277. 8vo.* White.

HAD Mr. Pontey been as jealous to communicate original and important observations on the growth and cultivation of British timber as he is to display literary adroitness, we should not have had the disagreeable labour of reading his book without acquiring any information. It is a singular instance of presumption in a 'nurseryman' to publish a book on the diseases of trees, without being previously acquainted with the works of Sennebier, Hedwig, Knight, &c. and it is a strange species of modesty to confess his inability to preserve his own young cherry-trees in 1803, notwithstanding that in 1805, he makes proposals for a subscription of 500 guineas, to teach 500 persons how to preserve *their* 'wall-fruit trees.'

With his proposal for a British timber-society* we most cheerfully agree; and wish that every nobleman and gentleman would, in their respective districts, patronise societies to preserve, cultivate, and improve the growth of oak and fir timber, throughout the united kingdoms.

ART. 28.—*A short Treatise on several Improvements recently made in Hot-houses, by which from four-fifths to nine-tenths of the Fuel commonly used will be saved; Time, Labour, and Risk greatly lessened, and several Advantages, all of which are applicable to Hot-houses already erected, or to the Construction of new Hot-Houses illustrated by nine large Plates. By J. Loudon, Designer of Rural Improvements, &c. pp. 271. 8vo. 12s.* Longman. 1805.

A WORK highly interesting to horticulturists. Models have been constructed by the author, to render these important improvements more easy of application.

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* From Professor Pallas we learn that there is a well-founded alarm at the increasing scarcity of timber even in Russia.